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THROWN ON THE SCREEN

FLASHLIGHTS ON MEN AND THINGS OF A WEEK.

Germany's Suffrage System Weakening—Capitalist's Government Must Find Places for Its Superfluous Pets—S. P.'s Ever Alert for "Pessiness."

Germany not being Russia, the sight of the Imperial palaces in Berlin being driven to the necessity of seeking refuge behind squads of soldiers, against the demand of a majority of the city's population for equitable political representation, is an ominous sight—for the Imperial system. How will the system look when these soldiers fail it? Quite a number of soldiers were found "disloyal" even in Russia at a critical time. All the greater the "danger" in Germany. What happened in Berlin last Sunday was a demonstration—a demonstration of increasing weakness on the part of the system. In the heat of a people's will bayonets soften to putty.

German lace machines are now being imported in large numbers to this country, reports the Bureau of Manufactures; whereby hangs much of hope for the working class if it is alert and drilled. American capitalism is at present merely able to hobble along through its possession of foreign markets. When it not only loses those markets, but itself becomes a market for other capitalists, its break-down is nigh. Then will devolve upon the workers the task of saving civilization from the ruins.

The Federal Bureau of Statistics or Bureau of Labor has for these many years been collecting data on prices and wages, and publishing the same in thick tomes. This notwithstanding resolutions are rushing into Congress and into the Legislatures of several States to appoint Committees to investigate the identical subject. Why new Committees and ignore the figures and facts issued by the Federal offices? Why? Why, in order to afford fees to pets, anxious to do nothing at high salaries.

Of the many excellent passages on the American Labor Movement, as represented by the A. F. of L, written by "Chagrin," correspondent of the Stuttgart "Metallarbeiter-Zeitung," none is more pictorial than the one reproduced in this issue and giving a snap-shot of the recent Civic Federation banquet. There are the Gomperses, the Mitchells, the O'Connells photographed to life; there are the "lesser lights" reproduced such as they are; there is the play of the "Lackey and his Master" sketched in a few telling strokes. The only thing wanted is some passage from Socialist party literature denouncing the Socialist Labor Party for turning the flashlight upon these labor-lieutenants of the capitalist class—upon these caricatures of the bourgeois—upon these barnacles and parasites on the flanks of the American proletariat—upon these lickspittles of the Plutocracy.

Right is Cannon, the Speaker. "Where responsibility rests there must be power for the majority to move on." Without progress there is stagnation; without order there can be no progress. The power of the majority to decide in no way excludes the rights of minorities to be respected and heard. But minority rule means anarchy. There being no limit to the smallness of minorities, the individual is "Sovereign" (in quotation marks). Individual Sovereignty is a contradiction in terms. The abjectest of slaves is the savage—the true individual "Sovereign."

The correspondence from Spokane, always interesting, is peculiarly so in this issue. I-am-a-bummery, or slummery, is there exhibited from the four corners of the compass. While affecting to promote "free speech" it threatens the "free press"; while affecting a heroic poise, it creeps like the coyote, would strike from behind, but slinks away when faced. The thief is a coward—and such are the slums.

Mr. Hugh C. Weir is of the cart-before-the-horse breed of philosophers. In the Chicago "The World To-day" the gentlemen states that the jewelers of America were forced to form a national detective organization to guard their property; that the bankers and railroads have done likewise; and from this he concludes that the rest of the people of the country may also be forced to employ private watchmen. To watch what? To watch the space, now vacant, but which would be filled with plunder which railroads, banks, etc., etc., have levied upon them.

Senator Jeff Davis of Arkansas in a white heat of rage over usurpation, not by one branch of the government over another, not by one member over another, but by the Standard Oil Trust over the government—lo, an up to date picture of things as they have come to be. De facto industry has crowded the politician into a corner; and now the politician screams.

One "peesiness" being about exhausted another "peesiness" is started. Now that "peesiness" in the so-called Socialist party is pretty well run down, Mr. Morris Hillquit starts a new one—the American Wholesale Co-operative, a company incorporated by himself to "save money for the consumer," and thereby introduce Socialism by "illustrating it." And why not? Mr. Morris Hillquit says his plan is Socialist. He means as Socialist as his now bankrupt "peesiness," the so-called Socialist party was. Right he is. Marx did not thunder one thunder more against the theory of "illustrating Socialism" by "co-operative" schemes, than he thundered against the scheme of introducing Socialism by the theory of pure and simple politics. The report does not state what the private motto of Mr. Hillquit's latest private scheme is. The Daily People suggests to him—free, gratis and for nothing—Iago's words to Roderigo: "Put money in thy purse, Moritz," or Barnum's: "The suckers are not yet all dead."

Mrs. Joseph M. Gazzam declares in the Philadelphia "Evening Times," with her own picture attached, that "the increased price of food is a good thing: it makes the rich spend their money, and this, when put into circulation, aids the workingmen." The romantic-looking Mrs. Gazzam does not explain in what way the circulation of a larger number of 75 cent-dollars will aid the workingman whose price depends, not upon the increased supply of dollars in the money-market, but upon the increased supply of himself in the labor-market. Pity that romantic economics are not as fascinating as romantic faces.

The seal which, according to the Seattle "Industrial Worker" is attached to the "Call to Action" issued and signed by "Vincent St. John, Gen. Sec.-Treas. I. W. W.," and calling upon "at least 500 men and women" to meet on March 1 in Spokane, and on that day start speaking on the streets of the city—that seal officially sets the seal of fraud upon the so-called Spokane "Free Fight." People who honestly are in pursuit of free speech will never seek to inaugurate the thing with the pandemonium of at least 500 pairs of lungs and jaws simultaneously at work, and thereby rendering free speech ridiculous. Whatever people who issue such a call may be after, it is not free speech; it is nothing that can even remotely redound to the education and emancipation of the proletariat; it is something that they conceal, being themselves ashamed of revealing.

Apart from the graft which sticks all over the scheme of Mr. Morris Hillquit, a Socialist party National Executive Committee man, of incorporating the American Wholesale Co-operative, whereby "the people are to be educated to become industrially independent," through wholesale "peesiness," there also sticks all over the scheme the economic ignorance displayed by the "Volkszeitung," and last week exposed in these columns, of believing that the Tobacco Trust eliminated the function of the middleman because it trustified the private retailers' jobs. As a member of the N. E. C. of the S. P., Mr. Hillquit "grafts"; as a stockholder of the Volkszeitung Corporation, the gentleman is inspired by economic idiocy.

The Dallas, Tex., "The Laborer," a Socialist party boomer, lays down in its issue of the 12th of this month the principle that "the girl in business who means to succeed has the interest of the firm at heart." A wonderful party that is for the overthrow of the "firms' system" that indoctrinates its labor audience with the principle of mutuality of interests between employer and employe. No wonder banking institutions in Texas back up the S. P. No wonder the S. P. has become a hissing and a by-word with the wage workers of America.

Mayor Gaynor will yet be called upon by a delegation of "business men" who will implore him to quit furnishing material for the Socialist Labor Party to hit them. The Mayor's latest act, the bouncing of four distinguished gentlemen, who acted as Aqueduct Commissioners, on the ground that they were "doing nothing at a high price" is a deed that bespeaks the bourgeoisie at the vigor of its system, when it did do something, and bespeaks blindness to the fact that the bourgeois system's mission is ended, and now lingers on the stage "doing nothing at a high price."

"I do not think that all past history shows us a time in which the individual workman counts for as little as he does at the present time. He is lost in the large masses of men and women who must assemble to earn their daily bread in huge workshops and places of business," writes J. R. Clynes, M. P., in the February "American Photo-Engraver." Mr. Clynes, M. P., must be trying to get shot as a traitor to the flag—the flag of those whose daily invocation is "Socialism would destroy individuality."

What is the matter with the Socialist party?—Just look at the Philadelphia "Tageblatt," a Socialist party organ, of the 15th of this month. It has, on its editorial page, an almost column long and two-column wide political advertisement of a bourgeois candidate for the municipal elections, urging the worthy's triumph on the ground of his being a German. A native jingo is ridiculous enough, and harmful. The jingoism in behalf of a foreign nationality, and that under the colors of Socialism, and on behalf of a labor-exploiter, and all that for cash, should be enough to damn into the deepest pit the perpetrator and the party that tolerates the infamous boodlery.

No Socialist, able to do so, should fail to attend the series of free lectures, delivered Wednesday evenings at Cathedral College, 51st street and Madison avenue, against Socialism under the patronage of Archbishop Farley. The lectures will offer an exceptional opportunity for the Socialist to gather increased confidence. Few things so much steel the morale of a soldier in battle as to be fired at with blank cartridges. Go ye all, and bring your friends, and bask in the intellectual relish of realizing that Assertion and not Argument, Mystification and not Reasoning, in short Sound and not Sense is all that the anti-Socialist Roman Catholic political ordnance can emit. Go and have a good time watching spitballs fired at Socialism through pea-shooters.

"The People" is the paper that you want. Straight and Truthful.

JOAN OF ARC

That Archbishop W. H. O'Connell of Massachusetts should, according to the report of the Boston "Herald" of the 11th of this month, have referred to Socialism, in the course of his address delivered the previous evening at the Cathedral, in the following words: "No fatherland, no banner, no fireside, no altar, no law, no ruler, no God. Thus are summed up all the damnable negations of this satanic doctrine, which overturns with one fell blow all the holiest principles of human life. No wonder that where the voice of these prophets of evil is listened to and obeyed the disorder of hell reigns," furnishes no subject for wonder. Anathema was the one weapon of the political machine, known as the Roman Catholic hierarchy, in the days of its power. No wonder that in these, the days of its impotence, it should have retained the bad habit. What does furnish cause for wonderment is that the archbishop should have been so incautious as to indulge in such a diatribe in connection with his subject for the evening—"The beatification of Joan of Arc." Of all subjects, none more than that should have warned the lecturer to take a reef in his tongue.

Joan of Arc—the pure, the patriotic, the home-loving, the religious, the submissive vassal—was tried, sentenced, "passed over to the secular arm" to be burned alive, and additional official sanction was ostentatiously given to her execution by the presence of French dignitaries of the Roman Catholic hierarchy, at Rouen, then located within the English camp.

Joan strove to free her fatherland from the English invader—in what estimation was "fatherland" held by the French prelates who, attached to the "English interests," pronounced her guilty?

Joan raised the banner of France, her native country, against the banner of England—in what estimation was "banner" held by the French prelates who deprived the banner of their own country of its staunchest supporter, in the interest of a foreign banner?

Joan recognized, fought and bled for the ruler of France, whose title to the crown was church-sanctioned—in what estimation was "ruler" held by the French prelates who did the work of the English crown by sentencing the paladin of the French ruler to the flames?

Joan worshiped God with a heart immaculate and devout—in what estimation was "God" held by the French prelates who pronounced her a witch and a heretic?

Joan found the disorder of hell reigning in her fatherland through the bloodthirsty hordes of the English monarch, and she checked the hellish disorder, and turned its course, and opened an era of peace—was the sentence of the French prelates who, on this score, pronounced her a messenger of Satan, an emanation of dislike for the "disorder of hell"?

There is hardly a figure furnished by history whose fate, as much as Joan of Arc's, teaches more emphatically the lesson that "fatherland," "banner," "fireside," "altar," "law," "ruler," "God" are words of double sense on the lips of a ruling class, and on those of the agents, clerical as well as lay, of such a class; there is hardly a figure furnished by history whose fate, as much as Joan of Arc's, urges mankind out of the present and on to that social system guaranteed by the Socialist Republic, where material interests will no longer debauch the human conscience; there is, therefore, hardly a historic figure whose memory, as much as Joan of Arc's, the modern mental, moral and material successors of the prelacy that sat in judgment upon her should give a wide berth to when they seek to denounce Socialism.

Archbishop O'Connell did not render homage to Joan of Arc, he fell foul of that noble figure—an inevitable consequence of the futile attempt, at the present stage of civilization and against Socialism, to repeat the manoeuvres that assassinated the Deliverer of France in the interest of Usurpation.

S. P. SETS AN "EXAMPLE"

SHOWS ITSELF IN TRUE COLORS OF CORRUPTION AND BOSSISM.

Row Starts in Oakland, Calif., Organization When Leaders Block Membership—Misuse of Funds Charged—I-am-a-Bums Repay S. P. "Kindness" with Kicks.

Vallejo, Calif., February 7.—Charges of misappropriation of funds in the Socialist party of Oakland, the arrest of one of the members for carrying concealed weapons, a demand for the ousting of Maynard Shipley, editor of the Oakland "World," the official organ of the party, and a censuring of the actions of the minority faction in excluding the majority from the hall where meetings are being held, are the features of the disruption occurring in the California organization of the party that was to set an example to the S. L. P.

"Vot is der matter mit der Socialist Barty? Ya, vot you think? Ask me this question? For why not do you answer me?" This query has its justification from the Atlantic to the Pacific.

The Socialist party of California has its State Committee seated in Oakland, a city across the bay from 'Frisco. Of said committee a blind man by name of H. C. Tuck is State Secretary-Treasurer. And just the same as Simons and Berger are convinced that the dear Socialist party, paraphernalia and all, belongs to them, nationally, so over in Oakland this same S. P. has in its State Secretary a comrade who claims ownership of the party locally. In order to hold himself in the possession of his job and the party, he does the political headtrick of throwing jobs to supporters. Thus our astronomical-solar-biological bon ami Shipley received his job of editorship on "The World." Next, he promised another blind man like himself, Osborne by name, the position of organizer of the Local in Oakland. Everything came off nice and smooth. For years it was considered a fact that the physically blind, were leading the mentally more or less blind Socialist party in this State. What Tuck and Osborne would suggest carried in Local Oakland. Unfortunately for this set the question was always rising: How should the members be organized in order that the Socialist party might raise the biggest collections and get the biggest number of votes? A very difficult question, for which Berger, no doubt, has at present the best answer. But,—but, with the Union Labor Party here in California, Wisconism, as the last 'Frisco city campaign amply proved, has become an impossibility. This left only one alternative for them, and that was: "Hoch, the 'I-am-a-bums'!"

The throat of Tuck and and of his would-be organizer, Osborne, along with the throat of brother Shipley, having sung the old song of "Slosialism and the A. F. of L." for such a long time, was not in condition to sing the new tune with the needed high degree of perfection. And here is where the trouble came in.

A new talent by name of Balam sang this new song with such ability as to charm the entire membership. Due to this and the other fact that the stalwarts within the party had become suspicious over the whereabouts of some $300, Balam was elected organizer by a two-thirds majority over Tuck's man Osborne.

Now comes Tuck and says: "What's this?—am I not the State Secretary-Treasurer? Chief property man of the party? Do I not hold the keys and lease of the headquarters?—how dare you to seek to get emancipated through such as brother Balam?—am I not your keeper?" And he hurls a defiant "Nix!" within the camp of these "traitors to pure and unwashed Socialism." He locks the insurgents out of the headquarters, and places a man at the door with a gun. At the Sunday meeting following a merry show took place. One of the brilliant comrades of the coast, brother David Milder, is surprised that such an incident should be brought before the State Committee. Why, says this genius of parliamentarism, this is the fight of the Local. Just think over this bit of wisdom, the larger number of the Local is locked out; only a few of the goody-good ones are permitted to come around. Yet this is "the Local's fight"! Nuf sed.

They passed, however, a resolution condemning the action of the minority. But Tuck is hanging on to the lease, property finances, charter and library. Will Tuck turn over the goods and then permit himself to be kicked out or not? This you will find contained within the prayers of the S. P.-ites in Oakland and 'Frisco. They and the State Committee are afraid to say or do anything until this is settled. In the meantime brother Schulberg, our old time friend who has played quite a part in the meeting mentioned, is utterly "shocked over the low state of morality" displayed by these high officials of the Socialist party.

Kaspar Schmid.

UNION MEN CAN'T DECIDE.

Mass Meeting in Du Quoin, Ill, on High Prices.

Du Quoin, Ill., February 17.—The outcry against high prices of commodities which is going up all over the country had an expression here last Sunday when a mass meeting was held under the auspices of the Trades Council. Owing, however, to the perverted education on economics which the pure and simple trades unions give their membership, the trade unionists assembled failed to reach any intelligent conclusion as to what ought to be done or decided. Instinctively they acted all right, but the Gompers-Mitchell A. F. of L. Civic Federation dope blunts them mentally; it leaves them unable to analyze the causes of conditions. The men were agreed on one thing, and that was that abstaining from eating meat would do no good; they said this would only result in throwing the meat workers out of employment.

Among the causes which were assigned for the rising prices the following will show how helpless craft union teachings have left these well intentioned but misguided men. Some thought that the high cost of commodities was due to a scarcity of goods: others believed that the trusts were responsible, and still others thought it was "high" wages. One man, J. M. Francis, showed the fallacies of these positions when he pointed out that instead of there being a scarcity, there was an abundance, and that if trusts regulated the prices, why didn't they run them up further, that if they willed one figure they might as well will another, and as to "high" wages, an absurdity in itself, but if it were so, then their unions might as well disband. Francis laid the blame on the depreciation of the value of gold, and took occasion to point out the machinery of the capitalist system.

A committee on resolutions, which had been elected to present some plan for the meeting, failed to agree, and they so reported. They, however, understood one thing, and they hit upon a very simple demand. Putting aside all consideration as to the why and wherefore of the dear cost of living, they recommended that inasmuch as "our" Congressmen had seen fit to raise their salaries, they, the union men, also believed themselves entitled to a raise. So far, this wasn't bad logic at all. But they fell back into that pure and simple rut again and tacked on a demand to more closely hug their craft union. Thus this American Federation of Labor only shows itself a curse to the workers, never providing them with the knowledge so necessary to ease them of their burdens.

F. M. J.

A BLINDFOLD FOR LABOR.

So-Called Injunction Bill Introduced in Congress.

Washington, D. C., February 19.—An anti-injunction bill, so-called, but which is so very general that its "anti" characters are not discernible, was introduced in the House yesterday. Workingmen will find little if at all anything beyond the name in the bill which will benefit them.

This anti-injunction bill was introduced by Representative Moon, of Pennsylvania, chairman of the Committee on Revision of the laws. Whether or not the President stands sponsor for the bill Moon declined to say. It is known that he conferred with Taft recently, and it has been understood generally that the President would look over the phraseology of any injunction bill which was introduced with the presumption of favorable action.

The following shows the inadequate character of the bill:

"No injunction, whether interlocutory or permanent, shall be issued by any Federal court or judge without previous notice and an opporunity to be heard on behalf of the parties enjoined; but if it shall appear to the satisfaction of the court or judge from the evidence or showing made that immediate and irreparable injury is likely to ensue to the complainant, and that the giving of notice of the application or the delay incident thereto would probably permit the doing of the act sought to be restrained before notice is served or hearing had thereon, the court or judge may in his discretion issue a temporary restraining order without notice.

"It is required that every such order shall define the injury, state why irreparable and why granted without notice, and shall not extend in its operation more than seven days from the time the notice is served."

NO REGARD FOR MOTHERHOOD.

Fiendish System Compels Woman, Pregnant, to Slave—Result, Child Born without Limbs.

Hamilton, Canada, February 16.—Last Saturday a woman gave birth to a child with neither arms nor legs. The doctors at the City Hospital, where the mother had to be removed say the child will live.

For a long time the woman has found employment by scrubbing out stores. It is this manual labor and the worry of battling to make ends meet which are said to be responsible for this malformation.

The doctors assign no cause for the remarkable phenomenon, beyond the fact that the woman has worked very hard, as her husband has been out of work for some time. The woman has three other children, all of whom are properly formed.

THOSE SPOKANE HEROICS

"FREE SPEECH" AND SLUGGING SCHEMES ARRUM IN ARRUM.

The "Capitalist Press" Hugged—Some of the Heroes—David C. Coates Is Content—"Direct Actionists" Cowed When the Expected S. L. P. Man to Be Slugged Can Not Be Waylayed—The "Joan of Arcs" and the "Napoleons" in the Role of Coyotes—The "Growing S. P."

Spokane, Wash., February 9.—Mr. Huxtable of the so-called I. W. W. had himself interviewed a short time ago by the reporter of the "Chronicle," (these I-am-a-bums scorn the "capitalist press," you know.) In that interview Huxtable worked himself into convulsions about the S. L. P. telling how the S. L. P. was "trying to start an imitation I. W. W.," that the S. L. P. had their headquarters fixed up to accommodate about a dozen, and how the S. L. P. was holding meetings every evening; etc. The fact is that the "dead S. L. P." sets the "Direct Actionists" shivering, from their Walshes down to their "Napoleons" and "Joan of Arcs."

In 1907 Huxtable wanted to become organizer of the I. W. W. and when the advisory board of the I. W. W. at Chicago sent his application back to Local 222 Spokane for approval, Local 222 not only refused to indorse the application but informed Trautmann that they considered Huxtable wholly unfit for such a position. Of course Huxtable laid the blame for his bad luck upon the S. L. P. When the "Free Speech Fight" started last November Huxtable kept himself out of view. He considered the parlor more agreeable to him than the jail. That those acts were not through cowardice was proven later on, because Huxtable had the nerve to come out from his hiding place when the greatest excitement was over and resume his old role in the capitalist press as "one of the most prominent members of the organization."

Organizer Thompson was released last week on a $2,000 bond, Editor Hughes and D. C. Coates of the Labor World going his security. Thompson was billed as principal speaker at Turner Hall Sunday evening, February 6. Mrs. Flynn-Jones called the meeting to order and stated that although Mr. Thompson had been announced as principal speaker, they had seen fit on account of Mr. Thompson's health, he having worked 90 days on the rock pile, to substitute Attorney Moore as speaker of the evening and that Thompson would make a few remarks at the close. Mr. Moore then started to speak knowing the exact state of the game and the program to follow, which perhaps will take Mr. Thompson several days to commit to memory. Mr. Moore went on speaking as a person would when working for a salary and expecting to do good work in order to get more salary.

At the close of the speech Mrs. Flynn-Jones called for the collection stating that collections had been rather slack of late, but as the audience usually had been very good to dig up when she had asked them to, she was in the hope that for her sake they would again go down deep into their pockets. After the collection she requested the women present TO STAY AS SHE HAD SOMETHING TO TELL THEM AFTER THE MEN HAD GONE. What did this mean? Watch and see.

As I and Comrade McDonald were leaving the hall I noticed a bunch of Direct Actionists on the outside. Remembering that when I entered the hall, just before the meeting started, a man had backed up against me rather violently, and that a bystander who at the time happened to be behind me told me that the person who had run against me had done so on purpose; remembering also that during the meeting I had noticed the "I-am-a-bums" casting loving glances at me, of the sort that, during the early days of frontier life, coyotes could be seen casting at a bunch of cattle or sheep, waiting for one to separate from the bunch; remembering all this I was on my guard. I watched the "I-am-a-bums" while I was coming down the steps. As I stepped on the sidewalk I heard my name called twice from the bunch of "I-am-a-bums"; but as I continued up the street, Huxtable came running after me and asked me: "Where is Walsh?" I told him I did not know. He then said, "You stop writing to The People! You stop writing about Walsh,

(Continued on page two.)

Under the Southern Cross

AUSTRALIAN COAL MINERS HAMSTRUNG BY "LABOR" LAWS—PRESS AND LABOR FAKIR THROW DOWN STRIKERS.

By R. Mackenzie, New South Wales.

The coal-miners' strike is now in force for ten weeks. They are all out except the Western Miners' Association, which deceided to go back three days before Christmas, breaking the best chain of solidarity that has yet been welded in the coal-mining industry. The "Strike Congress," which was conducting the strike, contained elements which could not operate together, and resulted in a new Congress being formed, composed of Northern Coal Miners' Union, Coal Handlers, and Crane Operators.

The "Amendment to the Industrial Disputes Act," which was rushed through the State Parliament on the last night's sitting before going into recess, resulted in making the original "Strike Congress" illegal, as a meeting of two, or more than two persons, held for the purpose of continuing a strike, is punishable by 12 months' imprisonment without the option of a fine.

W. M. Hughes, member of the Federal Parliament and secretary of Wharf Laborers' Union, and lawyer to boot, is in control of the section who advocate "Wages Boards and Compulsory Arbitration" which the Northern Miners are opposed to. Premier Wade had a compulsory wages board formed, with a representative of the mine-owners, and Paterson, President of "Federated Coal & Shale Workers" as "representative" of the miners. However, the Northern Miners have repudiated Paterson and his actions, and some Locals demand his expulsion.

At the Newcastle Court thirteen members of the "Delegates Board," were fined £500 each or two months' imprisonment for passing a resolution calling for a strike. Detectives seized the minute book containing the motion, the same being used as evidence for the prosecution. The accused were given one month in which to pay the fine, but from all accounts, the fines, which would total £6,500 will not be paid. At every meeting of the miners in the open or in the hall police are in evidence, and at a meeting held recently in Sydney, stenographers from the Police Department took reports of the various speakers, members of the Northern Miners' Congress. These officials are dogged on every hand. No reports are too insignificant or too contemptible to be published. The conditions here remind me forcibly of the W. F. M. famous flag poster, "Is Colorado in America."

"Not long ago, during the "German Invasion" scare, the Sydney Telegraph pointed to the workers, the "freedom" and "democracy," to "the great and glorious liberty loving traditions of the British Empire" and contrasted the "liberties" of the trades unions of Australia, who could hold meetings without a policeman sitting behind the speaker, with what was customary in Germany. But now nightmare is upon us,, placed there by the "sons of the Empire." There are now servitors in union meetings, police in uniform at meetings anywhere the strike is mentioned, all "in the interests of the long suffering public."

The press has been working to break the strike anyway and everyway, trying to weaken the Southern Miners by telling them, "go back to work, otherwise the trade will be lost for good to the Southern coal-mines, and you will lose your homes. The result of thrift and enterprise." The writer has been down the southern coast and the "homes" are mostly made of kerosene tins and sugar bags, "homes" that an Australian aborigine would despise. One street in Clifton is known as "Sardine Tin Parade," the houses being about 10 by 8, of corrugated iron, like an ice-box in winter and an oven in summer. Peter Bowling, President Northern Miners in company with Hutton of the same union, Butler and O'Connors of the Coal-Handlers went down the south coast. It may be here explained that the miners in North, South and West, have individual organizations with district officials, the whole being recently federated in "Coal and Shale Workers Federation." Bowling, Hutton, Butler and O'Connors addressed several meetings in the southern coal-fields after the amendment to the Industrial Disputes Act became law. They are now charged with the offence, and if convicted of continuing the strike, they will undoubtedly get the limit,—twelve months, without the option of a fine. The charge of "conspiracy" is now to be tried in Sydney, the Government having received its much desired change of venue, detrimental to the accused, for certain.

The mines, which were run by agreement with Kethel & Co. owners of Young Wallesnd and Ebbu Main coal-mines did not re-open after New Year. The idea, about the most fallacious idea that was ever born in any strike leader's brain, that in this way money could be secured to run the strike turned out a fizzle. The Government seized the coal and has not yet paid for it, so the miners received no benefit from the "co-operative" mines. Bowling expected by working these mines that owing to the scarcity of fuel, the prices would soar , leaving a large profit to be divided between Kethel & Co. and the Miners' Federation, Bowling's estimate was that the miners would receive $30,000 per week. As the scheme did not materialize, and as to call these men out of the two mines would be to declare strike, laying Bowling open to another charge of conspiracy, the expedient was adopted of assessing the men who were working, 25 per cent. of their wages. Then by underground methods they got to understand what was meant, and gradually quit, till now these two mines are shut completely.

Bowling, in a speech in Newcastle on January 8th, demanded all Locals to swear an affidavit that they were equally guilty as the members of the Delegate Board, who were convicted of calling the strike. The idea was to make the Government feel the impotency of the Act, as it is impossible to jail 12,000 men. However, the Government's intention is evidently to jail the officials, that by doing so the miners will return to work, as there must be a directing authority to conduct the strike, without which the strike will perforce fizzle out. Should these officials all be jailed the miners will immediately elect others, and repeat the operation if necessary. The temper of the strikers is such that probably no work will be done as long as they are in jail, unless the miners are actually starved into submission.

After Bowling, Hutton, Butler and O'Connor visited the South Coast, W. M. Hughes went down, and at the township of Bulli received a very hot reception, as many were very hostile to the attitude he adopted. Hughes interviewed Premier Wade, and the next day Bowling and Burns were arrested at Newcastle station on the Saturday. Bowling accused Hughes of scheming with the Premier for Bowling's arrest. Hughes denied it, but at Carnival in the Southern District, in answer to a question said "When Wade caused those arests to be made, he was guilty of a distinct breach of faith. He promised me faithfully that nothing would be done till the following Monday, and I had no idea that the men would be arrested.—I understood they were only to be proceeded against under the Industrial Disputes Act." Bowling has good grounds for his suspicions as this is practically an admission by Hughes that he and Premier Wade had discussed the question of prosecuting the officials.

The N. S. W. Government has ordered 50,000 tons of coal from abroad, and Indian South African and British coal is on the way. The strike of 60,000 coal miners in England may prevent further shipments however.

The Government railroads began the full train service on all lines, at Christmas and are continuing it without hindrance. Some of the coal cargoes are due this week but the coal handlers won't touch it.

One of the mail steamers had scabs loading her, when the freight handlers struck for a few days, but they have now gone back and the scabs got fired. Scabs are known here as "free-laborers," and the capitalist press is full of letters denouncing the "ingratitude" of firing the "free laborers" and re-employing "liberty destroying unionists." Some cry, "down with despotic union tyranny, and let us organize a free-laborers union." "Free Laborers Union" smells like Farley.

The Southern Miners' Union has just taken a ballot as to whether they will place their grievances before a "Wages Board" under the Arbitration Act. The "public" press has been engineering to sway the Southern men to go before a "Wages Board" and leave the Northern Miners to play their lone hand. The result is not known yet.

Shortly before Christmas some boys went on strike in a Newtown biscuit factory for higher wages. They were brought before a Judge and fined $15 or 9 days jail, the Judge remarking that it must be shown that the Industrial Disputes Act is not a dead letter. He also remarked that he only made the alternative 9 days, so that they would be at liberty for Christmas, when, in Australia, like in other countries the class struggle is supposed to be buried, and the human breast throbs only to "Peace on Earth, Goodwill to Men."

Yes, verily, "Workingman's Paradise" in sunny Australia, is the land of the class struggle and industrial strife. Speed the day for its abolition!

January 17, 1910.

THOES SPOKANE HEROICS.

(Continued from Page 1.)

OR YOU WILL GET IT." It was now all clear, beginning with the Mrs. Flynn-Jones request to the women to stay behind. They had put up a job to slug me as they did Francis in Chicago. The bunch had apparently figured on catching me alone, but expecting in McDonald to find us two a too great opposition to contend with, they concluded that it would be good for their own health to leave us alone.

While Huxtable did not tell us what this something was that I was going to get, I presume it will be along the same line as they had intended for Comrade Garner at one time. On July 22, 1908, I and Comrade Garner were walking past the old I. W. W. headquarters, 534 Washington street. As I stepped into the hall E. J. Foote rushed up and forbade Garner to come into the hall. Foote followed this up by starting to strike Garner and telling Garner he would put him in the hospital for at least two weeks. As Garner is about 50 years old and was at that time sick and hardly able to stand on his feet, he was unable to defend himself, and as Wilson came rushing out with 10 or 12 of his followers, I thought it time to interfere and told Foote to stop. Although those brave fellows Foote, Wilson and the gang evidently had intended to do up Garner, I guess they thought that I did not look sick and that I might be a little harder to handle than they cared to tackle, so they let Garner go.

Some of the conspirators and free speech martyrs have started damage suits against the city aggregating about $120,000, and, of course, are calling for funds to carry on this "great fight." Attorney Moore and his Associate Attorney, who has lately arrived from Chicago, do not offer to donate their legal service to defend the Free (?) Speech (?) Fighters, the longer the fight is drawn out, the more cases, and the greater the donations, the greater the prosperity for the attorneys and the crooks and grafters in the so-called I. W. W. to get fat on, and a corresponding misery for the dupes.

If D. C. Coates is not on the platform at Turner Hall during the I. W. W. meetings he can be seen in the front seats apparently very contented, which ought to be proof sufficient, taken in connection with the statement of Chief Sullivan, that he (Sullivan)) was directing the movements of the so-called I. W. W. through his substitute on the executive committee; that the authorities have the situation well in hand and that no harm can result to the capitalists through the agitation of the "I-am-a-Bums."

What expenses the city of Spokane is put to as the result of the agitation of the "I-am-a-bums" will not cut much of a figure in the shape of taxes to the Mine Owners and Lumber Associations. The bourgeois will have to foot the bills. What concerns the Mine Owners and the Lumber Associations is to prejudice the minds and prevent their slaves from organizing industrially. If the taxpayers and voters of Spokane really understood the situation, and if they had the faculties of sound reasoning in their muddled-up craniums, they would fire the Mayor, Chief of Police, Prosecuting Attorney and city council, along with every official who has been active in fighting "free speech," and then let everybody who wanted to, talk to their hearts' content. It might be a question if the "I-am-a-bums" really want free speech, because they know that free speech on the street would in all probability be fatal to them, as the S. L. P. would get a show to bring a speaker who would put the laboring class wise to the tricks of the "I-am-a-bums" which in turn would put the "I-am-a-bummery" on the bum proper.

As Turner Hall is located in a part of the city largely occupied by the working class, several respectable women attend the meetings, especially Sunday evenings, mostly through curiosity to hear what is said. They don't attend for the purpose of getting a chance to see anybody slugged or murdered. As I am not wishing to be the victim of any such disagreeable proceedings, and as I wish to spare the chairwoman the unpleasant necessity of appealing to the women who might be present to stay behind so as to allow the men to get out first and attend to "their affairs" in the dark streets, I shall take the necessary precautions which the circumstances demand.

The S. P.s are now meeting at Apollo Hall on Sunday evenings, this hall is much smaller than the hall they had before, but nevertheless it is more convenient and up to date meeting place for the S. P. At the present rate of growing, the S. P. will soon be looking for a better place to meet, when they move again they will probably be looking for a place about 4x4 feet. Mr. Barber is the only one in the S. P. Local who has thus far had the moral courage to raise his voice against the so-called I. W. W. humbug of free speech. Everybody who has attended an S. P. meeting in Spokane for several years past, knows who Mr. Barber is. Mr. Barber is the jovial old gentleman who is selling literature at the S. P. meetings being the most prominent S. P. man in Spokane, having served his party on all occasions as candidate for office during elections and as delegate to the S. P. state conventions and also as a member of the state committee. Mr. Barber now is and he always has been ready to do what he considers his duty to his party. Mr. Barber only shows his weakness when someone has the audacity to mention the name of De Leon. Whenever that happens Mr. Barber runs and fortifies himself behind his newsstand.

Robert Clausen.

HARMONIOUS CAPITAL AND LABOR.

[From the Stuttgart "Metallarbeiter Zeitung," January 29, 1910]

While thousands of striking waistmakers were fighting upon the ice and snow-covered steets of the Hudson metropolis against hunger, policemen's clubs, imprisonment, and their employers; while the slaves of the iron works at McKees Rocks were still binding their bleeding wounds; while the locked-out tin-workers were about to succumb to the hunger whip of the steel trust magnates; while innocent Union men in the iron cities of Pennsylvania were being beaten down, locked up, or without further ado driven into the water by the agents of capital;—at the very season when all these things were happening, a solemn fraternization of capital and labor was being celebrated at the fashionable Astor Hotel in New York under the auspices of the Civic Federation. Does not the very fact that such a coming together is possible sufficiently prove how mistaken are the apostles of the class-struggle?

Under a brilliant illumination, and seated at well loaded tables, there were gathered exploiters in and exploiters out of service; steel trust directors; all-around reformers; "friends of labor"; newspaper owners; members of societies for the Prevention of Cruelty to Animals; renowned philanthropists; pickpockets; slick politicians; corrupt judges; and apostles of universal peace. The putty to this beautifully solid cornerstone of capitalist society wes furnished by the representatives of "Organized Labor." All of these had met in order to give a practical illustration of harmony between capital and labor; in order also, by the clink of glasses and knives and forks to celebrate the community of interests that exists between Labor and Capital; to celebrate American Labor; to celebrate the intelligence of the representatives of labor; and to celebrate many other things.

Workingmen figured as waiters at the feast; the representatives of labor were also allowed to talk; but capital dominated. Such a thing is called in the jargon of the Civic Federation, or in the twaddle of the Unionist harmony: "Capital and Labor touched elbows," or "the organization of Labor is recognized."

The smaller lights of "Organized Labor were disposed of in a dark corner of the hall. The most celebrated among the invited men of Labor were distributed at the larger row of tables; to be more specific, at tables Nos. five, six and seven. At table five sat President O'Connell of the Machinists' Union, with August Belmont the patron saint of the Organized Labor movement. At number six sat the ex-President of the Mine Workers, Mitchell, in lively conversation with Henry Phipp, the "friend of Labor" and director of the steel trust. At number seven sat Samuel Gompers with such noble and unterrified "friends" of the wage-earner as Elihu Root, Low, Speyer, Seligman and such like. The Typographical Union men Lynch and Tole put their heads together with Herman Ridder of the Staatszeitung in such confidential manner that they remained unaware of the fact that the printed list of guests did not bear the union-label, a thing to which the American Unions still attach so much importance.

Up in the gallery the less prominent stars in the firmament of Labor were seen smoking. Droll were the airs put on by these as they sat there in their frock-coats, borrowed for the occasion, but hardly fitting them.

There was also a typical performance at the tables of the play "The Lackey and his Master": The hoarseness of Mr. Root, former Cabinet official and corporation-lawyer gave Gompers much concern. He filled a glass with water and reached it to the orating Root. The latter took no notice of this. At the close of his speech Gompers offered him water once more. This time there was a devilishly short declination. But such incidents were too slight to be noticed. At any rate they did not disturb the flow of oratory and harmony, nor did they affect the purpose of the gathering itself. One thing was certain—the community of interests between Labor and Capital was celebrated once more, and was once more solemnly ratified.

CONFESSION OF FAITH

BY H. S. CARROLL, LATELY OF SPOKANE AFFILIATION.

Bisbee, Ariz., February 10.—In the spring of 1904 I joined the so-called Socialist Party in Sacramento, Cal., but I only paid one month's dues therein, as, happening across a copy of "The Burning Question of Trade-Unionism," in the S. P. hall in San Diego, Cal.; I became convinced of the profound importance of the class-conscious economic organization of labor, and, after studying the differences between the S. L. P. and the S. P. and learning the reasons why the S. P. is a political disrupter and political scab, and how it has no *raison d'etre* as a bona-fide socialist party, I left it without further ado, and became *eager* to join the admirable S. L. P.

Circumstances caused me to postpone, or rather prevented me from joining at that time. In 1906 I chanced to hear and see B. H. Williams in Bisbee, Ariz., speaking on the street, and I then joined the re-organized Section there. When the fourth Convention of the I. W. W. was held in 1908, I was still in the S. L. P., and together with other S. L. P. men, although independent of them, I repudiated the acts and actions of that "Convention." A few months later on, not being clear, I "lined-up" with the Spokane-Bush-Temple-I. W. W. concern, and logically enough, on top of that I withdrew from the S. L. P. Let me give my reasons and thus explain to the S. L. P. and the "I. W. W." of Spokane. Los Angeles and "Bush Temple," why I withdrew my "repudiation" and "lined-up" with the "I. W. W."

Certain co-workers with me in the I. W. W., after I had privately and publicly repudiated the acts of the fourth "Convention" wrote to me as follows: "Don't be a scab, don't disrupt the I. W. W., don't scab it on the Pinkertons," etc., etc. "De Leon is not of our class. He is like Jesus, he comes from some 'heaven.'" Also, some one at Bush Temple referred to me as "a creature of De Leon." At the same time when De Leon wrote in "The People" that Bush Temple tried to turn itself into "an anarchistic, bomb-throwing concern" (referring to the fourth "Convention"), I rebelled at the statement. I then began to reason like this: "De Leon is exaggerating. He oversteps himself. He does not understand the psychology of the workers of the west. (Current cant term at that time). He is an arm chair philosopher, and the distinctions and arguments he makes, burningly logical as they are, are, in his own words, but 'fine-spun theories.'" And then I thought of the Agricultural Workers' Industrial Unions, 410, Redlands, and 437, Holtville, in which I had diligently and earnestly labored and agitated. Shall I be alien to them because of a 'fine-spun theory'? And even if the acts of the fourth Convention were irregular and high-handed, may it not be that, in this instance, the end (Revolution, as I then thought) justifies the means?" ("direct action" and highhandedness).

Such reasoning as this actuated me when I withdrew my repudiation of "Bush Temple" and "lined-up" with it. "Experience is a dear school, but fools will learn in no other." Some of us, it seems, must make our own experiences, and not profit by the historic experience of those who have preceded us in the revolutionary Labor Movement. I have had some profitable experiences since then in the so-called I. W. W., and I find that this "I. W. W." is, explicitly and implicitly, all that De Leon and the S. L. P. said it was. This statement, in order to save time and space, covers everything. Therefore, not being an Anarchist, but a convinced Marxian Socialist, accepting Marx's "code of action" as well as his "code of theory," declining to be a party to anything that inevitably leads to "Paris Commune disasters," "I am a bum" Anarcho-Syndicalist outfit, and, confessing my sins and errors, realign myself with the scientific S. L. P. and the industrialists who stand unflinchingly upon the I. W. W. Preamble of 1905.

At last I see unmistakably "the nigger in the wood-pile" in this whole argument, which "started quite a while before the fourth Convention." This talk of "don't be a scab; don't scab it on the Pinkertons, stay with your class, De Leon doesn't understand the rough psychology of the western worker" etc., together with my flurried reasoning and failure thoroughly to grasp what De Leon was driving at when he spoke of "an anarchistic, bomb-throwing concern"—all this swept me off my feet. But if a man is honest and no self-seeker, and of a logical turn of mind, he is sure eventually to right himself. The "gentleman in the wood-pile" referred to above is *the anarchist of all stripes and schools as opposed to the real Marxian Socialist, and all that is implied thereby.* Slumism, slum tactics, strong-armism, bumism, sizzer-bill-roosterism, individual "tee-and-ditch"-ism are all phases of ignorance and Anarchism, and inevitably cause the Industrial Union Movement to be sidetracked and disrupted. Spokane advocated such measures, and the Chicago Headquarters, implicitly, if not explicitly, endorsed Spokane. Is this education? Is this Industrialism? I guess not. Where, then, is your education, your Industrialism? It is nowhere. You have then inevitably degenerated to the point where the scientific Socialists predicted you would. "You're going up a blind alley" and I am going no further with you. This actual experience should teach us, if historic experience could not, that Marxian tactics are irrefragably correct, and therefore the S. L. P. position. No honest, sincere man, of logical brain, can fail to grasp the irresistibly logical arguments found in the S. L. P. pamphlets "As to Politics" and address on the I. W. W. Preamble, especially the part referring to the ballot and the function of the political and economic arm of labor. They are conclusive to the thinker. The S. L. P. position is correct; so back to it, all you ex-S. L. P. men who have been swept off your feet by specious, so-called direct action foibles. Hallelujahism is not going to free us from slavery, but economic and political action. This entails *Education.* The S. L. P. is the only educative body, and will prove to be the stone that we builders rejected.

I write this because it is my duty, and not to advertise, as I do not particularly relish the job. I give you my reasons, my arguments; and I say to you ex-S. L. P. men in Phoenix, Arizona, in Portland, Oregon, and other places where I have met you, and to all you other fellow-workers, think this matter over, read both sides of the question, and, if you wish to be free, follow the course that logic and science dictate, and follow nothing, or nobody else. Don't grit your teeth and say: "Oh, here's so-and-so, he's deserted us!" and then act as if we belong to warring Chinese tongs; but let us be rational and civilized and reason together as men and fellow slaves vehemently aspiring to be free.

Ex-S. L. P. men of Phoenix, Arizona! Can you not see that you are actuated by the freakish whims of certain mental Hoosiers, who, evermore standing on their heads, fail to distinguish between *legal* and *civilized* means; fail to realize the difference between the *posture* that political action, in its S. L. P. sense, enables us to take, and the pure and simple ballot or vote-getting idea of the S. P.—that "roosting place for the intellectual riff-raff of bourgeois society;" fail to see that political action and propaganda "offers a chance for the peaceful solution of the great question at issue;" fail to see that the Socialist movement, although *proletarian in its base, is human in its scope,* and therefore is a proposition for "all other intelligent citizens." Shall we be dominated by freaks or freak-frauds, and allow any possible Azeff or Gapon or other agent-provocateur to assassinate or blanket the sound proletarian movement? Are we blindly to permit the freaks and agents-provocateurs to "get away" with our I. W. W. movement? The editorial "Who Can Tell" in The People of Jan. 1st, gives the exact and undeniable facts about the Fourth "Convention" of the I. W. W. Read it. You can't fool all the people all the time, and it is time we woke up to the real truth about this deplorable matter. You can't organize for emancipation unless you have correct education; and this present so-called I. W. W. movement is a specious side-track movement, whether honest or dishonest. The sane Revolutionist can not move for the freaks. And it is all because the mental Hoosiers, possibly egged on by agents-provocateurs, are dictating to intelligent workers what course they shall take. The truth is, it is a fight against the S. L. P., its principles and methods, because the S. L. P. is too "fanatic" (clear) for schemers, barnacles and scatter-brains. Wake up! The freaks and freak-frauds captured our I. W. W. movement at the Fourth "Convention," shall we continue to permit them to have it? As for me, now "wised up," I will say NO! Beware the conglomerate bunch of S. P.-A. F. of L. politicians, freaks, freak-frauds, revolutionists-for-revenue-only, scatter-brained Anarchists, of all schools, and Azeff-Gapon-agents-provocateurs! Strange the fight and venom is against the provenly sound scientific S. L. P.! No, not strange, but clear as a brook, when you do but begin to think!

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IN THE LIGHT OF HISTORICAL MATERIALISM

ECONOMIC BASIS OF RELIGIOUS SYSTEMS—ERRORS OF CHRISTIAN SOCIALISM POINTED OUT.

By W. Hewitt, Johnstown, Pa.

Fundamental and far-reaching as the economic or industrial field undoubtedly is to the Socialist, there are other spheres claiming his attention. Since the publication of that unique contribution to learning known in Socialist circles as the "Communist Manifesto," the whole range of human activity has been seen in a new light. After reading and understanding that wonderful document, what was previously considered to be an incoherent mass of events, quite incomprehensible, becomes full of meaning and is recognized as having a definite course of development, each event no matter in what sphere of life it occurred being determined by a set of conditions. Not only that, but these conditions themselves had their birth in a previous set, and will in turn give birth to conditions of the future. These conditions as Socialists well know are entirely economic.

It is this materialistic conception of things that enables us to hold unflinchingly and make impregnable our position as a Socialist party. Without it we should be utopians and dreamers. Not only does it give us the key to solve the purely industrial and political events taking place in our own day or in days gone by, but we are able to interpret in their true significance the achievements of humanity in the vast regions of science, religion, philosophy and art.

A very interesting point may be cited which helps to verify in a great degree our materialistic standpoint. Although Marx and Engels were the first to state in a definite form this revolutionary principle, others by a manner entirely different and in a field far removed from social philosophy have arrived at the same conclusion as did the great founders of our great movement. This is explained by the principle itself, which claims that all activity, intellectual activity included, is dependent on and inseparable from the material status obtaining at any period. Knowledge, which is a social product and not individual as many would have us think, is a unified and coherent whole, no matter into how many different departments it may be divided. What may be seen by the keen observer in one sphere of life may also be seen in another. Thus Lewis Morgan, well known to Socialists, in his colossal ethnological work, "Ancient Society," demonstrates in a unique way the same fundamental truth that Marx and Engels arrived at in the sphere of philosophy. The same thing may be seen in the sphere of art. Those who are familiar with the classic works of that capable and accomplished student and art critic, Walter Pater, will recognize that throughout the whole range of his writings he insists that a knowledge of the material basis of society at any period is absolutely essential to the proper understanding and appreciation of the art productions of that period. He also urges the student in all departments of knowledge to cultivate—to use his own words—the "historic sense." Socialists perhaps more than any others can fully sympathize with that rare entreaty.

By means of this historic sense, together with our "unholy" materialism, we are able to successfully combat those pseudo-Socialists who claim that Christianity and Socialism are one. They, or many of them, while refusing relationship with the church, prate about a real Christianity, the Christianity of Jesus, and conjure up vague phrases with which they endeavor to perpetrate and put on firm ground their anachronisms. It is the absence of this "historic sense" that is responsible for such mental aberration. It is responsible also for the following (and similar) remarks made by Dr. (of philosophy) Stanton Coit, defeated I. L. P. candidate in the recent British elections, in his address to the electors. "I, at least, am neither an atheist nor a materialist. My Socialism is rooted in the belief in a spiritual power higher and mightier than any of us, which constrains us to put an end to all preventable suffering," etc. Dr. Coit is also the high priest of the ethical movement in England—a movement nominally opposed to Christianity, but fundamentally its object is the same—viz., the salvation of the individual.

Now, all religions, all systems of ethics, all movements aiming primarily at the welfare of the individual are opposed to Socialism. To explain this it will be necessary to carry ourselves back to the time when these movements had their birth.

Historians and ethnologists tell us, and it is only the archaic minded nowadays who dispute the point,—that our primitive ancestors lived under a crude (to us) form of communism. That is, the necessaries of life were produced by the community for the community. Property, in the historical significance of that word, profits, individual enterprise, etc., were things unknown. The spirit or essence of this material status inoculated the whole personality of man—his hopes and fears, his passions and his thoughts. It became the medium through which these factors were given expression, or the mould in which they took form, or—to use another simile, the die that impressed them with reality. We find that man's religious aspirations were uttered in the interest and for the welfare of the community. Worship was a social duty, and not as we see to-day, an unctuous, hypocritical reverence on the part of the individual in his endeavor to gain eternal bliss in a hypothetical hereafter. No, the prosperity and happiness of the community was the sole object of all.

This state of affairs, however, came to an end. The eternal force which in periods long before had given birth to the planet on which we live, and which produced the chain of living things from the plasmodium to our own complex species, put an end to the conditions of life of our humble ancestors. Mankind's creative genius discovered and invented new methods of producing his subsistence, methods which necessitated at that time the individual ownership of the land—that is, of the means of life. Instead of the community producing for the community, the individual produced certainly for the community but his own interest was foremost in the transaction. This revolution in the material status produced a like revolution in the religious and other spheres of human activity. Just as in production selfishness was the predominant note, so in religion the salvation of the individual, not the community, was also the predominant note. And this has been the burden of all religions and moralities since the overthrow of those early communes. It is what Socrates taught in Greek days, what Christ taught in Palestine and his disciples in the then known civilized world, what, in fact, all moralists down to the American Emerson have taught to their respective contemporaries.

Christianity, the parent of all ethical effusions in Europe and America, whether it be Catholicism or Protestantism, or whether it be Puritanism, that modern abomination, is the religion of selfishness,—is necessarily so because the set of conditions that gave it birth are themselves dominated by individual greed. It is on this point that Socialists refuse to acknowledge in Christianity any identity of interest. Whatever Christ may have said or been—and by all accounts he must have been an intensely interesting personality,—it can be stated with the full force of the truth of historical materialism that it was absolutely impossible for him to make one single utterance relating to Socialism. His every thought, word or action was determined and limited by his material environment. As for Socialism, it was not even recognizable as a material possibility in his day, so how could it find a place in religious or moral expression? if a theory were advanced to-day claiming that Christ entered Jerusalem in an automobile instead of on an ass, the propounder of the theory would very soon find himself enjoying the hospitality of a lunatic asylum. But the theory is just as reasonable as that of Christ advocating Socialism.

The religion,—and by religion is not meant theology, as so many interpret that word—the religion that will obtain under Socialism, tho' it is not wise to be dogmatic on the point, will be as far removed from Christianity as Communism is from Capitalism. The material status of Socialism existing in the interest of the community, it will be readily seen in the light of the materialistic conception of history what form the new religion will assume. And when we take into consideration the great service rendered by modern science in dethroning and throwing on the scrap heap the vindictive, anthropomorphic god of theology, we can conceive to what majesty and grandeur the religion of Socialism will undoubtedly attain.

Socialism is charged by its opponents with the introduction of atheism. That is a fallacy. Socialists may embrace atheism, but its introduction is older than Christianity itself, and is now receiving the negative support of modern science, which states that god is no longer necessary to the existence of things. God is a rudimentary idea in the human mind as the appendix is a rudimentary organ in the human body—both causing a great deal of trouble. But the point seems almost too trite to make reference to,—even many members of the Capitalist Class are free thinkers.

In the above remarks an endeavor has been made for the benefit of those "who profess and call themselves Christian"-Socialists and who may read our paper, to explain the true relation between relion and Socialism.

Further, it may be said that Christian Socialism, like all other reformist or tinkering movements claiming Socialism as their object, is the result of an inadequate and abortive conception, and in many cases is rooted in an entire ignorance of the laws which govern social development. It is this ignorance accentuated by the desire for self-aggrandisement on the part of a few would-be leaders, that is responsible for the pitiable digressions of our class. It is responsible for the blindness of the workers to the class struggle and their consequent faith in capitalist unionism; in short, it is responsible for all that is reformist and compromising and not revolutionary and uncompromising in what is known as the Socialist movement.

Therefore, fellow workers, let us make it our duty to understand this great social organism of which we form so vital a part. Let us locate the forces that have and are at present shaping our destiny. By this means only can we hope to forge the weapons for our emancipation.

Comrades, the future welfare of humanity rests on our action to-day. What are we as individuals going to contribute to the great work before us?

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Eugene Sue wrote a romance which seems to have disappeared in a curious fashion, called "Les Mysteres du Peuple." It is the story of a Gallic family through the ages, told in successive episodes, and, so far as we have been able to read it, is fully as interesting as "The Wandering Jew" or "The Mysteries of Paris." The French edition is pretty hard to find, and only parts have been translated into English. We don't know the reason. One medieval episode, telling of the struggle of the communes for freedom is now translated by Mr. Daniel De Leon, under the title, "The Pilgrim's Shell" (New York Labor News Co.). We trust the success of his effort may be such as to lead him to translate the rest of the romance. It will be the first time the feat has been done in English.—N. Y. Sun.

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TUBERCULOSIS AND THE INDUSTRIAL REVOLUTION

SHORTCOMINGS OF PRESENT TREATMENT OF DREAD DISEASE, AND THE EFFECTIVE PREVENTATIVE.

By Cary Fink, Baltimore.

When a person engaged in "social work" will give you the unvarnished truth about his or her experiences, and does not slur over unpleasant facts for the sake of making a "good showing," it is an occasion for rejoicing. Just such frankness characterized the paper read by Miss Ellen La Motte, head of the fifteen tuberculosis nurses under the health department of Baltimore, at a recent meeting of the Laennec Society here.

The aim of the society is the study of tuberculosis with a view to its prevention, and Miss La Motte's paper was intended to show the point of view of the district nurse on that subject. After five years' experience as a tuberculosis nurse, whose duties, it need scarcely be explained, focus on the teaching of preventative hygiene, Miss La Motte pronounces this means of solving the tuberculosis problem, an unqualified failure. Why? Because under the existing conditions in the homes of the poor proper care for advanced cases is out of the question, nor will the most painstaking teaching avail in making tuberculosis patients observe the necessary precautions to prevent the spread of the disease.

Over 300 patients were visited in the course of the five years. Of these, over two hundred died; and from the members of these very families receiving repeated instruction, 60 new patients with tuberculosis have been added to the visiting list!

These facts are of particular significance when we remember that as Miss La Motte pointed out, when the tuberculosis nurse was first sent into the field, it was expected that she would make tremendous strides toward the prevention of the disease—"Let us have an educated public", was the slogan. "After that every thing will be easy."

It is easy to imagine a condition of things where every man, woman, and child in a community understands the nature of tuberculosis, and the sources of contagion, without an appreciable check being put on the disease. The reason of this is obvious, knowledge and the wisdom or character to act upon it do not of a necessity go together. If any one wants a further proof of the truth of this in regard to the spread of disease, let him but consider the relation of venereal disease to modern society. There are thousands of doctors in this country alone, everyone of whom is perfectly aware of the fact that these diseases form a terrible, and ever increasing menace to public health, but in the length and breadth of the land there is not a single hospital for the treatment of these diseases, nor one where patients having them will be admitted to the wards if the nature of the disease is known.

To return to tuberculosis, public education failing, what shall we try next? Miss La Motte recommends segregation. All advanced cases as well as incipient ones, should be placed in sanataria, she says. No doubt this is a much needed measure, but it too is only a half way step, because if living conditions are not changed new foci of the disease are bound to break out as fast as the old ones are removed. In other words, tuberculosis follows from the lowered resistance induced by overwork, mal-nutrition, unsanitary housing and dirty air. These are all preventable conditions, but preventable only by an industrial revolution, because that is the only conceivable means whereby the poverty responsible for these disease bringing conditions can be mitigated. The only real way to stamp out a disease is surely not by trying to prevent its spread by the cure of individuals ill with it, but to wipe out the conditions that enabled those individuals to contract it in the first place. By so doing we take away a responsibility of personal hygiene and foresight, that not one in a thousand is capable of sustaining, we no longer ask people to stop spreading disease, but see to it that they are not subjected to the predisposing factors.

But when we say that an industrial revolution is the only really effective weapon with which to fight tuberculosis, it is not meant to dispense with the district nurse nor any of the other means that interested people are now using. In this as in all similar cases of suffering, there is a need for all the immediate relief available. But we should keep perfectly clear distinctions in our minds between the palliative and the cure. To heal the sick is a beautiful thing, but we ought long ago to have progressed beyond the stage where we can rest content with that, and those of us who have a particular interest in the public health as doctors, nurses or hygienists, have an additional responsibility toward promoting the industrial revolution, instead of which most of us either sneer at the mere idea or else dull our conscience by a complete immersion in the routine detail of our special work.

"CHEAP LABOR"

German Mechanics Take Their Time—American Mechanics Rush Out Work.

What's that? Pauper labor of Europe? Protection to American labor? Why, here's a European manufacturer himself giving expert testimony, unwittingly, of course, that the American workmen work harder and produce more in the same time than their European brother does, and that, moreover, the German mechanic will by no means be enticed into such conduct; nor will he, so long as he can resist, increase his output, knowing full well that such foolishness will only divorce him from his job the sooner. These facts are made as plain as can be in an interview which Dr. Joseph Hollenbauer, general manager of the Lauchhammer Company of Germany, gave the New York Commercial recently. His company turns out bridges, structural steel for buildings and bronze monuments.

Here are some of the doctor's words:

"I came over here the first time in 1886," he said, "and I remained two years at the Lasalle Zinc Works, in Illinois, one of the proprietors of which is a relative of mine. I think I learned something there. Then I came here again and again, and each time I have learned something.

"I have tried in vain to get our German workmen to become well educated and to work in the spirit that Americans work, to show some individuality and initiative. I talked over my efforts in this direction the other day, with Dr. Benjamin Ide Wheeler, president of the University of California, who has been making a tour of Germany. He seemed to think that German workmen are too much on the lookout for their own personal safety and are unwilling to take risks.

"Mind you, the German workmen are very skilful, and what they do, they they do well. But the American workman prepares his tools for a week, and at the end of three days he has done a week's work. The German workman sharpens his tools for a week and he works with them a week before sharpening them again. The German workman is content to work with old fashioned tools. He does not care for good tools of the most modern make. The result is that it takes him a month to turn out work that a good American workman would accomplish in eleven days.

"Why, a few years ago I bought a lot of modern tools in the United States and made presents of them to our workmen. Did they use them? No. They were used to the tools that their fathers had used and with which they had been trained, and the improved implements were quickly discarded. And yet if you bring those same German workmen to America, within a month they will be doing as much work as the average native workman."

ASSASSINATIONS AND SOCIALISM

From a Speech by August Bebel, Delivered at Berlin.

Translated from the German by BORIS REINSTEIN.

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SOCIALIST SAYINGS

Cogent and Pithy Remarks That Pierce the Enemy in His Vital Spots.

The very fact that men are dependent upon the owners of the machinery of production for their privilege of employment, limits their lives, rendering them abject slaves, for life depends upon labor.

To the statements that "Things are right," "Must be so," "Can't be changed," history defiantly and openly flings the lie. All periodic conditions of intolerance, misery or degradation have been endorsed and sustained by those who profited by them, or upon whose economic interests those conditions depended.

Not reform, but revolution has effected the progress of the world.

The only difference (and all-inclusive) which characterizes the Socialist Labor Party from the other alleged Socialist organizations in America is the former's honesty in the Labor Movement.

The borers from within, the "Socialists" who work successfully (?) in the pure and simple trades unions and who succeed in having Socialism expounded and endorsed by the organizations, and force the "labor" press to print "Socialistic" matter, even forget one central point: What of all the above, so long as they are forced to endorse imbecile tactics and impotent measures employed by pure and simple unionism? What about their fake strikes, assessments, label agitation for bankrupt small manufacturers and business firms, soliciting of favorable "labor legislation" (which is in time of need declared unconstitutional) and their "peace conferences?"

Socialism is primarily an economic question derived from the most prominent and important experience of history (which is the written statement of human events, for history is of no value unless it comprehends clearly the imminent and direct effect on the human race of all its trials and actions). The history of this earth shows that there has ever been a disparity, yes, more, a struggle between two great social classes, the one gaining possession of the earth and the then crude means of production simply through its superior brute force, sometimes emphasized by divine dispensation, so-called; the other great social class dependent entirely upon the former. That plain fact constitutes what is known in Socialist thought as the class struggle, gradually developing through slavery, feudalism to capitalism, working with subtler methods, since now brute force has been eliminated to an extent, and subjugation to capital effected by other means of deception.

In our modern life we find the means of production and distribution in the hands of one class—the capitalist class—while the other great class—the working class (in the United States comprising about 69 per cent. of the population)—operates them, thus producing all wealth, but owning neither the wealth nor the means of wealth.

Socialism demands that the means of production and distribution be owned by society and worked co-operatively, making every able human being a truly useful social unit.

Socialists do not purpose a dividing-up of wealth; we have that now to the extent of eighty-two to eighteen with the ruling class.

As soon as man became a tool-making animal his zoological history ceased, and he became a creature of economic import only.

The basis of Socialism is purely materialistic, though not so in the erroneous sense in which materialism is so often, unfortunately, employed. Its connection or identity with sensuality is too often misunderstood. The sum of all history, which is but the written experience of the human race, shows that the development of society or social forms and institutions have proceeded solely from the economic development. It further reveals the fact, common to all experience, that there has ever existed social classes, one maintaining supremacy over the other simply through its prestige in the maintenance of the economic functions.

The source of human happiness lies in the manner in which society lives and has its being, and that, lastly, upon the way in which it (society) produces its necessities and distributes them.

The very lives themselves of the various teachers and preachers of "spiritual life," "social upbuilding," "religious aspiration," "social reform," "menticulture," etc., all of which are imputed with having the qualities essential to the redemption of the human race, give the lie most emphatically, despite their protestations to the contrary, to their argument that material well-being is not the foundation to spiritual and intellectual development.

The capitalist class, groaning under the excess of wealth stolen from the exploited class, is, and by the laws of nature must be, corrupt. When all men have the chance to become useful social units, receiving all they are worth to society in general, then will we have a well organized material foundation.

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—Prof. Max Muller.

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SOCIALIST VOTE IN THE UNITED STATES.

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In 1892	21,157
In 1896	36,564
In 1900	94,191
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In 1908	14,237

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SATURDAY, FEBRUARY 26 ,1910.

If all things are purposeless, be not thou without a purpose.

MARCUS AURELIUS.

ARBITRATION.

From Wittenberg College, Springfield, O., comes the request for an expression of the attitude of the Socialist Labor Party in regard to compulsory arbitration.

Arbitration—meaning, of course, the composing of controversies between capitalists and workingmen—is, when "free," ineffective; when "compulsory," tyrannical and, consequently, also, in the long run, ineffective.

The term "arbitration," like the term "contract," is technical. They presuppose peership, equality; they also presuppose a common ground upon which the interested parties can stand. There is no such equality between capitalist and workingman, no common ground upon which both can stand.

In the social system under which the capitalist is a fact, the workingman is a chattel, held in the servitude of wage slavery. "Arbitration" between slaveholder and slave is a misnomer. Either the slave is a finality, and then he is below "arbitration"; or he is not a finality, and then he is above "arbitration."

Applying these fundamental premises to the question propounded:

1st. The slave who is not a finality will not need being "arbitrated" about: he is a crushed man;

2nd. The slave who is not a finality, to wit, the working class, will reject "arbitration" as a farce and an insult. For one thing, his slavery status deprives him of the power to enforce a favorable award; for another thing, when he has the power to enforce an award he will also have the power to break his chains: he will not use the power for less.

3rd. The slavery of the working class not being a finality, compulsory arbitration is but a veiled attempt to render the present status of wage slavery permanent. The tyrannical method, always suicidal, is in this instance particularly ineffective. Capitalism can not drop the false pretence of "free labor" without committing suicide.

There is nothing to "arbitrate" between capitalist and workman—unless it be in the Shakespearean sense that

thoughts speculative their unsure hope relate,

But certain issue strokes must arbitrate.

CONGER—ALLDS.

The Senate of this State is investigating the charges made by Senator Conger against his colleague Allds. A full week has been consumed in the trial. At least another week will be spent before the end is reached.

In a nutshell, the facts alleged are these: In 1901 several bills were introduced in the Assembly affecting the construction of bridges on highways. These bills were finally consolidated into one—the Maltby-Stevens bill. The object of the same was "strike," a term applied to bills not intended to be passed, but the purpose of which is to be bought off by interests whom their passage would injure. The Maltby-Stevens bill threatened in this way the firm of Conger Brothers of Chenango, a firm that had risen from a country store to a thriving bridge-building concern. The firm consisted de facto of one Frank Conger and his brother Benn. Benn Conger was an Assemblyman in 1901 and so was Jotham P. Allds. Allds was on the Committee that had the disposal of the Maltby-Stevens bill. Towards the end of the session of 1901 Allds informed his colleague that "something had to be done" to keep his Committee from reporting the Maltby-Stevens bill. Allds demanded for himself $5,000. Conger beat him down to $1,000. Thereupon Deacon Moe, the confidential clerk of the Congers, came to Albany with $6,500; distributed the same, in the room and under the direction of Benn Conger, into three envelopes, one of them with $1,000 addressed to Allds, and sallied forth under the pilotage of Benn Conger, the then Assemblyman and now Senator, who introduced him to the three bribees, Allds included, and to whom, in Conger's presence, the respective envelopes were delivered. Such is the testimony given by Moe and corroborated in detail by Conger himself.

Whether the testimony be true or not, the really alarming, the ominous spectacle which the affair presents is not that of bribery—bribery by a capitalist firm, bribery of capitalist legislators. Whether this particular case is true or not, matters comparatively little. Every sane man knows that these practices are common among our pious, law-abiding ruling class. What is really alarming and ominous is that, with not one word, has the capitalist press or pulpit condemned the self-confessed conduct of Senator Benn Conger.

What man of character, if approached with the proposition that Allds did Conger, would not instanter slap the face of the corrupt porposer, and kick him out of his presence? What man of character, if so approached, would not immediately raise the hue-and-cry, turn the light upon the corrupt proposer and his proposition, and immediately institute a house-cleaning process? What man of character would allow himself to be "held up," thereby rendering himself guilty under the Constitution, and, as a consequence, placing himself for evermore under the thumb of an Allds? Common sense, to say nothing of morals, dictated a firm and immediate stand. This stand the then Assemblyman, now Senator, failed to take. Conger did worse. For nine long years he held his tongue. All the time, aware of what he says Allds had done, justified, accordingly, to believe that Allds was all the time at his old trick, Conger, nevertheless, remained dumb, willing that the corruption spread. And yet, not a note of condemnation of Conger is to be caught in the bourgeois pulpit or press, the alleged paladins of Law, Order, Morality! The one and the other detonate against Allds—and the one and the other, by silence, acquit and uphold the infinitely more guilty Conger.

Since the days of the Jeremiahs and Isaiahs lamentations are idle. They lack the constructive power. Vain it would be to lament over the depravity that the silence of the bourgeois press and pulpit, with regard to Benn Conger, proves to be general and dominant. From the Socialist's breast no whining lament will proceed. The effect of the ominous spectacle upon him is the confirming of the principle that, under circumstances such as these, Compromise may be tolerated in no form. That the only note to sound and stick to is the note of UNCOMPROMISING Reason—that alone can raise the standard of mental integrity, without which there will be only rotten cloth—cloth that can hold no stitch—for Socialism to work upon.

CORRUPTING THE YOUTH.

In the "Youth's Companion" for February 10, W. M. R. French, Director of the Art Institute of Chicago, using that paper as a medium, or the paper using Mr. French as a medium, it is hard to tell which, informs the magazine's readers of tender age that "there can be no better indication of the will of Heaven than the actual conditions of life."

If there be a Heaven—a theological question which it is here beside the point to discuss; and if that Heaven be the benign, all-loving, tenderly providing place it is pictured to be—another theological question which it is here beside the point to discuss, one of two things must follow:

Either it is not the will of Heaven that the workingman be a chattel on the market, bought and sold for what his purchaser can squeeze out of him, the same as a horse or a lemon: it is not the will of Heaven that the workingman be deprived of all opportunity for a full civilized physical and mental life: it is not the will of Heaven that workingmen and women suffer so that they refuse to become parents lest they create victims for the same merciless exploitation; it is not the will of Heaven that the ancient maxim that to live man needs "food, clothing, and shelter" be twisted into a patent-right for giving him, no matter how hard he toils, only "food, clothing and shelter," and not even enough of the poorest kind of that; it is not the will of Heaven that workingmen be slaughtered outright or starved to death gradually by the tens of thousands yearly for the sake of their masters' profits—all of which are conditions obtaining far and wide in the land to-day;

Or else, if these things are the will of Heaven, if whatever is is right, simply because it Is, and quite apart from any moral fitness, then no less so will it be the will of Heaven when the workers, exasperated by their age-long servitude and enlightened as to its causes, rise in their political and economic organization, smite down the exploiters from their places of power, and establish the Industrial or Socialist Commonwealth.

Safe to say, nobody will reject this latter horn of the dilemma with more vigor than both Mr. French and the "Youth's Companion." Hence they must be considered as accepting the validity of the first horn. Hence, again, admitting that the pitiable condition of the working class to-day is not the "will of Heaven," and trying to trepan their youthful readers into supinely accepting it as such, they pillory themselves as corruptors of the morals of children—for what more immoral than willing submission to iniquitous and unnecessary poverty?

CRUMBS OF COMFORT.

To the r-r-r-r-revolutionists of the Socialist party, whose ticket for the National Executive Committee of their organization was headed by Mr. Louis Duchez, the miner who "works nine hours a day under ground," but who consented to come from under for a spell, and stayed on the surface just long enough to be photographed on horseback by Messrs. Kerr & Co.'s "International Socialist Review"—to these sorely afflicted brothers the Daily People would administer the following crumbs of comfort:

"Be ye not down-cast; true, your ticket was snowed under, yet not your principle; there still is balm in Gilead; look around; what, if not r-r-r-r-revolution triumphed?

"There is Robert Hunter—others talk r-r-r-r-revolution; he performs it. What more r-r-r-r-revolutionary in biology than the theory that the influx of 'degraded immigrants,' while leaving these prolific, smites with impotence and barrenness the males and females, respectively, of a nation's 'noble old stock'? What more r-r-r-r-revolutionary in American history than to make Tom Paine a signer of the Declaration of Independence? Others may live longer yet never perform such r-r-r-r-revolutionary antics.

"Then, there is Morris Hillquit—others project the Socialist Commonwealth, he puts the thing into practice by incorporating the American Wholesale Co-operative. While others are voting for, or would 'direct-action' the Co-operative Commonwealth, he deftly incorporates it. R-r-r-r-revolution never reached sublimer 'climbax,' as the immortal Artemus Ward would say.

"And Victor L. Berger—the cockles of what r-r-r-r-revolutionist's heart do not titillate with rapture at sight of the acrobatic r-r-r-r-revolutions performed by the 'Wisconsin Idea'? One day, in America, moving an increase of Gompers' salary and voting Gompers and his lieutenants saintly, the next day, in Europe, pronouncing the self-same gentry the deadly foes of Socialism.' One day, in America, pronouncing himself a 'Socialist,' the next day, in that very America, staging as the incarnation of the 'Wisconsin Idea.' If that is not r-r-r-r-revolution, what is?

"And, fourth on the list of the victors, is not John Spargo? A superstition has long obsessed the human mind that, to claim personal acquaintance with a man, you must have known him; that to claim personal experience in a Movement you must have been in it; that to write upon a thing you must know something more than what may be fished out of cyclopedias. And yet does not Spargo talk about Marx as though the two herded pigs together? does he not bestow on a patient public his 'seventeen years' experience in the Movement in Yonkers, when it is barely six since he first bestowed himself upon our shores and became a fellowshipee of the Rev. Herron? does he not glibly write on Socialism and on art with the profundity of a babbling brook? The above named superstition lies a heap of ruins thanks to the r-r-r-r-revolutionist instinct of Spargo.

"True, Simple Simon was beaten, awfully beaten. That was a serious wound dealt to r-r-r-r-revolution. The r-r-r-r-revolutionary idea of going for water in a sieve cannot be easily matched. That's admitted. But is there not a salve to the wound in the election of James Carey in Simple Simon's place? Did not Carey, out of love for Labor, vote a $15,000 armory appropriation in Haverhill? And did he not, when finally dumped by ungrateful Labor, turn an honest penny as John Tobin's walking delegate to fetter the chains of wage slavery upon the boot and shoe workers? And did he not groom himself for the presidential nominee of his party by antecedents so r-r-r-r-revolutionary that even his party gagged and thrust him aside? Carey certainly is up to the r-r-r-r-revolutionary mark.

"Again, r-r-r-r-revolution surely got a black eye by the unseating of John M. Work, the Iowa genius who conceived the r-r-r-r-revolutionary idea of recouping his party's heavy loss in votes in America by attempting to bounce the S. L. P. from the International Bureau in Europe. But is there not also in this instance r-r-r-r-revolutionary consolation in the substitution, for Work, of George H. Goebel? What more r-r-r-r-revolutionary than Goebel's boasted prowess of preventing Unity in New Jersey by the simple method of preventing the transactions of the Unity Conference from being discussed?

"As to the seventh member, Lena Morrow Lewis, being as yet to fortune as to fame unknown, the lady may approve herself un-r-r-r-r-revolutionary. But what could one such do against six r-r-r-r-revolutionists?

"So, then, ye sore distressed of the Kerr & Co.'s ticket, take comfort. In the flesh ye failed, yet in the spirit did ye triumph. Your party could not be otherwise than r-r-r-r-revolutionary, try as it may."

THE "DILL."

Not romantic women only, romantic males also, have started to take a hand in the solution of the, to them, riddle of high prices. J. Pease Norton, professor of political economy at Yale University, towers easily head and shoulders above these males.

Prof. Norton's scheme contemplates solving the riddle now and forever by a method which he pronounces simple, and which, no doubt, is simplicity itself. The present monetary troubles, he argues, proceed from the error of having a standard of value based on one or two metals. The standard should be based on all commodities. How? Very easily. Experts should be set to work "to devise a unit for the multiple standard." That unit is, for purposes of brevity to be called a "Dill." On the date specified for the change of standard, the "Dill" is to equal in value "the weighted average of the gold prices of specified quantities of staple commodities," as shall be designated in the Federal law—and, hocus pocus, 'tis done!

The "Dill," not in its details, but in all that is essential to it, is an old chimera—the chimera of legislating value—which, however, would require for its enforcement some additional clauses in the Federal law that enacts it, to wit, clauses providing each "Dillite" would-be purchaser with a policeman to compel the seller to part with his goods at the "Dill" valuation. James II. tried the "Dill" though he didn't call it by that name, during his short reign in Ireland; but more long-headed than Prof. Norton, he provided the policeman.

In the 12th chapter of Macaulay's "History of England" that remarkable experiment is described as follows:

"James was absurd enough to imagine there was a more speedy and efficacious remedy [than peace and security for the restoration of prosperity.] He could, he conceived, at once extricate himself from his financial difficulties by the simple process of calling a farthing a shilling. The right of coining was undoubtedly a flower of the prerogative: and, in his view, the right of coining included the right of debasing the coin. Pots, pans, knockers of doors, pieces of ordnance which had long been past use, were carried to the mint. In a short time lumps of base metal, nominally worth nearly a million sterling, intrinsically worth about a sixtieth part of that sum, were in circulation. A royal edict declared these pieces legal tender in all cases whatever. A mortgage for a thousand pounds was cleared off by a bag of counters made out of old kettles. The creditors who complained to the Court of Chancery were told by Fitton to take their money and be gone. But of all classes the tradesmen of Dublin, who were generally Protestants, were the greatest losers. *At first, of course, they raised their demands but the magistrates of the city took on themselves to meet this heretical machination by putting forth a tariff regulating prices. Any man who belonged to the caste now dominant might walk into a shop lay on a counter a bit of brass worth three pence, and carry off goods to the value of half a guinea. Legal redress was out of the question. Indeed the sufferers thought themselves happy if, by the sacrifice of their stock in trade, they could redeem their limbs and their lives. There was not a baker's shop in the city round which twenty or thirty soldiers were not constantly prowling. Some persons who refused the base money were arrested by troopers and carried before the Provost Marshal, who cursed them, swore at them, locked them up in dark cells, and by threatening to hang them at their own doors, soon overcame their resistance.*"

"High prices," that is, kicks from purchasers; "low prices," that is, kicks from creditors, is a congenital disease with a social system under which production is carried on by private entities, in other words, for sale and not for use. Under such a system fluctuation in values is constant, often sharp—too constant and sharp for artificial measures to neutralize. The materia medica of political economy furnishes no nostrum to meet the disease. Quacks may try their ingenuity at it, but the disease will outlast them, and it will plague the system of which it is a part, until buried with the system itself.

DUCK-IN-THUNDER WATSON

The third of the Marxian theories, which "Watson's Jeffersonian Magazine" for this month "disemboweIs," and the "disemboweling" of which it now remains to consider is the law governing wages.

"Watson's" states: "Karl Marx contended that, under Capitalism, the wage of the worker tended downwards to the bare cost of living. He called this 'The Iron Law of Wages.'"

We shall not take advantage of Mr. Watson's betraying his unfamiliarity with Marx's works, as appears from the statement that Marx gave the name of "The Iron Law of Wages" to the theory that the wage of the worker tends downward to the bare cost of living. Neither did Marx ever use the term "Iron law of wages" to designate his theory; nor does the term "Iron law of wages" apply to the Marxian theory. We shall not take advantage of the good ground the gentleman offers to dismiss him as a person who knows not what he is talking about, and his "disemboweling" as a mare's nest. That would be to allow our genial, tho' wrathful Georgian to run to waste. He can be put to good use—the use that teachers put ungrammatical sentences to. They thereby teach correct grammar.

The "Iron law of wages" is known in economics mainly through Lassalle. It was a pictorial sentence by which that great orator illustrated his theory of wages. According to his theory, seeing that supply and demand regulate prices, workingmen, being many, wages would go down; the privations that lower wages would bring about, would also bring about a decrease of proletarians; the decreased supply of workers would then bring wages up; the prosperity of higher wages would then result in an increase of proletarians; the increased supply would thereupon bring wages down again, back to where they were—and so on, in an endless, vicious and unbreakable circle. This Lassalle called the "Iron law of wages." The theory is partly made up of Malthusianism. It is untrue. It is rejected by Socialism. No Socialist talks of the "Iron law of wages."

The Socialist law of wages is an induction from the two sets of facts from which flow two economic laws, and from a third fact.

The first of these laws is the law of exchange value, or, value proper. The law of exchange value establishes that the measure in which goods, wares and merchandise, in short, commodities, are exchanged for one another is the amount of labor-power socially necessary to produce them. As the socially necessary labor-power to produce one commodity declines, the others remaining stationary, a larger quantity of the former equals the value of, and is exchangeable with the latter. If the labor-power socially necessary to produce them all either rises or declines, then the relative value of all remains unchanged.

The second law is that of prices. The law of prices establishes that, while in the long run the price fetched by commodities in the market coincides with their value, nevertheless, owing to the perturbations that the market is generally affected with, the price periodically rises above, or sinks below, the value of the commodity. These risings and sinkings depend mainly upon the relation between supply and demand: if supply exceeds demand, the price falls below; if demand exceeds supply, then the price rises above the commodity's value.

The fact, or third factor which determines the law of wages, is the fact that labor-power, under capitalism, is a merchandise. Numberless circumstances veil the fact. The veil is rent by a pregnant philologic principle. Let Mr. Watson conjure from his grave his patron saint and namesake, Thomas Jefferson, and ask him: "Tom, how is the labor-market to-day?" Tom would look blank. In Jefferson's time there was no such thing as a "labor market." Philology teaches that a thing, or its manifestation, must first exist; then it takes shape in a thought; thereupon it crystallizes into a word, or term. Language, accordingly, is a prime factor in sociology. The word, or term, that is current coin is the reflex of a thing in existence. "Labor-market" is such a current coin to-day. As the terms cattle-market, cotton-market, leather-market irresistibly denote that cattle, cotton, leather, etc., are commodities, so does the term "labor-market" irresistibly tear the civic-religious mystifications that veil the fact of labor-power being, under capitalism, a chattel, and, as chattel, subject to the laws of value and price that rule all other commodities.

From the synthesis of the two laws above mentioned and the fact just considered flows the law of wages.

"Wages" is the price that the commodity labor-power fetches in the market. In this law, however, is involved a sociologic storm, the approaching rumblings of which are the cause of Mr. Watson's deliriums.

It has been shown that supply and demand determine prices, causing price to fall below and rise above the value level. There is one commodity, however, with which the rise of price above the value level is exceptional, while almost permanent and increasingly so is the fall below that level, for the reason that that one commodity is the only one with which an increased supply does not denote a decreased value. That commodity is labor-power, the workingman.

With cattle, cotton, shoes, hats, etc., the less the quantity of labor-power socially required for their production, the lower will their value sink; and the sinking of their value, being the consequence of a decreased quantity of labor-power socially required for their production, is consequently accompanied by an increased supply. With all these other commodities an increased supply is, normally considered, a sign of decreased value. Otherwise with labor-power. The increase in the supply of labor-power in the market is, to-day, the consequence, exclusively, of the displacement of labor by improved methods of production, together with the consequent dis-classing of members of the middle class, and their being turned into proletarians. The "value" of labor-power, a partly physical, partly social magnitude, depending upon social conditions at a given time, is expressable in the term "standard of living." The aspiration to preserve, if he cannot improve upon that "standard," remains in the workingmen. But, remain as that aspiration may, the "standard of living," or be it the "value of labor-power" at a given time, is depressed by the increased supply of himself steadily dumped into the labor-market by improved methods of production. Accordingly, the supply of labor precedes and thereby forces down the decline of the "standard of living." A further consequence is the steady decline in the price of labor-power. The ultimate consequence is the inevitableness of the Social Revolution.

Not all the figures Mr. Watson may trot out from this spot, and that spot, and the other, can affect the robust general fact that the "standard of living" of our workingmen is steadily on the decline. Indeed Mr. Watson's fits of delirium are evidence thereof. A duck in the thunder of the storm that the Marxian law of wages explains and makes the knowing ready for, Mr. Watson feels bewildered, looks bewildered, and transfers to paper the bewilderment of his duck-in-thunder bourgeois soul.

COAL COPS STOP RELIEF.

Miners Opposed in Colorado When Distributing Funds.

Denver, Colo., February 11.—Fearing violence at the hands of special agents of the Colorado Fuel & Iron Company while distributing cash for the relief of the families of miners killed in the Primero disaster January 31, three officers of the district organization of the United Mine Workers of America wired Labor Commissioner Brake to come to their assistance and see that the funds were properly looked after and no harm done to the men handing out the money. Brake left for Primero.

The national organization of United Mine Workers donated $1,000 for the relief of the bereaved families and commissioned Frank Smith, president, and William Crawford, secretary, and John R. Lawson, national organizer and committeemen of district 15, to distribute the money. When they arrived at Primero they encountered the old time opposition of the Colorado Fuel & Iron Company. The agents of the company said that the appearance of organizers or officers of unions in the camp would not be tolerated.

The union men are incensed over the action of the company inasmuch as the camp is unorganized, and they were sent purely on a mission of charity and with no intention of trying to organize any of the camps of the company controlling the Primero mine.

It is understood that the company has failed to give satisfactory answers in reply to demands to state their policy as to the permanent care of the families of the seventy-five miners who were killed by the explosion and that the Bavarian government will back the families in suits to be filed in the federal court for $5,000 for each of the dead men. The Bavarian government will co-operate with the representatives of other countries and have asked Labor Commissioner Brake to aid them.

"The People" is the paper that you want, Straight and Truthful.

UNCLE SAM AND BROTHER JONATHAN

BROTHER JONATHAN—I think Socialists would make decidedly more progress if they would do a certain thing.

UNCLE SAM—Which?

B. J.—They should define accurately the Co-operative Commonwealth.

U. S.—How define?

B. J.—They should describe accurately how things will be instituted, the organization of society, how the various wheels will look and how they will operate. Do you catch on?

U. S.—Guess I do.

B. J.—You agree?

U. S.—Let's see. You know all about Columbus, don't you?

B. J.—I know, sure; he discovered America.

U. S.—Do you know too that he went from court to court, from country to country, stating his conclusion that by traveling westward he would strike land?

B. J.—Exactly.

U. S.—Was he believed by all who heard him?

B. J.—No, indeed; he had a hard time of it to make people understand the soundness of his views.

U. S.—Now, imagine some smarty like yourself, had drawn him aside and whispered confidentially to him: "Columbus, you are not making any great headway in convincing people. You would make decidedly more progress if you would draw up a map of the land that you say lies westward; point out where the mountains rise and how high: the lakes, the rivers, the plains, the highlands. If you did that the people would soon be converted." How do you imagine Columbus would have looked upon that friendly advice?

B. J.—He must have looked upon him as anyone does at a donkey braying.

U. S.—Correct, and why?

B. J.—Why? Because it was suggesting an impossibility.

U. S.—And so is your suggestion. Columbus reasoned that, the world being round, if you travelled westward you were bound to reach land, though the exact shape of that land could not be described. Likewise, the Socialist. He reasons that the system of the ownership must tally with the system of operation of the tools of production. When the tools were so small that each individual could operate them, they were owned individually, i. e., privately. Now they have become so gigantic that they neither can be nor are operated individually; they are operated collectively, consequently they must be owned——

B. J.—As collectively as they are operated.

U. S.—As the whole nation now collectively operates its land and capital, so should and will the whole nation, and not a set of individuals, be the owners thereof. The Socialist were foolish if he went a step further than to show what is coming and why. Like Columbus, he says the Co-operative Commonwealth lies ahead of us, and, like Columbus, who never attempted to give the details of land, the Socialists will refuse to palm off dreams for facts.

B. J.—I see.

U. S.—But look you here. Between the Socialist and Columbus there is this difference. Europe could have gone on without the discovery of America; but civilization cannot go on without the Co-operative Commonwealth. That Socialist would be wasting his time who did not concentrate all his efforts in the endeavor to demonstrate that Socialism is inevitable, and no sensible man wants or needs further information on the subject than the broad outline of the public ownership of all that is needed for producing the necessaries of life. Leave the Socialists alone. They know just what they want.

ITALY MAY GIVE WOMEN THE VOTE.

Rome, February 20.—Deputy Gallini has presented to Parlament a project for a law sanctioning female suffrage in provincial and municipal elections, allowing women to exercist the liberal professions and to compete for public employments, and abolishing the husbands' authorization.

CORRESPONDENCE

[Correspondents who prefer to appear in print under an assumed name will attach such name to their communications, besides their own signature and address. None other will be recognized.]

ENLISTS IN 1,000 CLUB.

To the Daily and Weekly People:—The enclosed eight subs are my first for the Daily People Tenth Anniversary celebration. May we lift the only Star of Hope on the mental horizon up to such a height that the lost wandering wage slaves may see the road out of the wilderness of capitalism. You may count on me to do my part so long as I have energy to work and talk. To start is not sufficient; but to stay till the battle is won gives us the right to the name comrade. After the battle by the camp-fire we may rest, but now we must storm the bastile.

G. H. Fryhoff.

Mystic, Ia., February 14.

REPUDIATES SPOKANE ANARCHISTS.

To the Daily and Weekly People:—I was a member of the Spokane I.W.W. but have cut it out, because of their anarchistic methods. I will do all I can for the S. L. P.

J. McLean.

Shaniko, Ore., February 12.

ITALIAN COMRADE UPHOLDS N. E. C.

To the Daily and Weekly People:—I ask you to publish the enclosed, which is a copy of a letter I sent to "Ragione Nuova."

P. Maiorana.

Houston. Tex., February 9.

(Enclosure.)

To "Ragione Nuova":

Dear Nimini: My opinion of the action of the N. E. C., of the Socialist Labor Party, in repudiating "Ragione Nuova" is that the N. E. C. did right. The S. L. P. I regard as the old Romans: the Romans conquered the world; the S. L. P. will achieve liberty. The workingmen and those "Socialists" who slander the S. L. P. are either ignorant, or act from personal interests, or are traitors, government spies.

THE LATEST DISCOVERY ABOUT DE LEON.

To the Daily and Weekly People:—In the last few weeks I had several arguments with a member of the I. W. W. Spokane faction. Of the personal remarks he made against the Editor of the Weekly People I will mention one. He said that De Leon is interested in real estate in New York and for that reason he was against the rent strike.

Geo. Baumann.

Milwaukee, Wis., February 10.

AGAINST AND FOR.

I.

To the Daily and Weekly People:—As a subscriber of The People, I want to protest against the infliction of unnecessary mental agony that some of the correspondents of The People subject us to, in their effort to polish up a simple fact, by searching the English language for the least used, and to the worker, almost incomprehensible words in that tongue.

Take, for instance, E. H. F.'s "Hat-Passers," Halcyon, Insidious, Lackadaisical, Fatuous, Desuetude, De facto, De jure, Indices, Iniquitous, Paranoiacs. How many of the working class readers he is addressing, does he imagine understand those words? Not only do they not understand, but they can not properly pronounce them.

Why does he not follow the example of the giants of English literature, whose work charms because of its simplicity? They always have chosen the words that would bring them down to the level of their readers, rather than those words that would raise them above the intelligence of those they addressed.

E. H. F. is not the only offender. And I hope that he and they will profit by this friendly suggestion, and not imagine The People the fraternal organ of Phi-Delta-Phi, or Ephsum, Phepsum-Guy, when writing for it.

B. S. Frayne.

Cincinnati, February 12, 1910.

II.

To the Daily and Weekly People:—Those articles of E. H. Fogerty's are certainly timely. I believe that line of procedure will greatly enable us to extend the circulation among the ex-S. P. members.

We have a nice healthy I. W. W. Local here, with bright prospects for the future. Long live "De Leon's Daily Knocker." Although they could not see the point, it was the cause of Gaines' (now kicked out), what is left of the I-am-a-Bums, and of our own dear Emma getting mixed up in the greatest stunt imaginable. "Our Dear Emma," you know, was here last week. Someone in the audience asked Emma where she got her authority to take up a collection for the I. W. W. Gaines ran up to the stage and accused the questioner of doing a cowardly act by attacking a well-meaning woman. The "I-am-a's" began calling Gaines a fakir, whereupon an unknown arose and explained that the I. W. W. headquarters was at 1717 S. Broadway. That broke up the meeting. I paid 15 cents to see it—it was worth $5.

Fred G. Moore.

St. Louis, Mo., February 9.

CLERICAL INTOLERANCE IN AMERICA.

To the Daily and Weekly People:—A glaring instance of the fact that, in the last analysis, the religious associations of America, as of all other nations, are unable to do anything positive for the cause of the social revolution, has just been furnished in the case of Comrade Kerr who was until recently a student at the Meadville Theological School, Meadville, Pennsylvania. Kerr had gained some honor as a student, being marked up 100% + in sociology and attaining scholarship rank over all his classes. He was besides an uncomfortable man even for learned professors to handle in an open discussion. Added to which, he sounded the slogan in church for the cause of Proletarian Emancipation. His plain speech at last offended the ruling professors and he gave the finishing touch to their dislike by delivering a passionate denunciation of the Ferrer legal assassination. Such phrases as "crime of the power called government," "crime of the unprotesting powers," sounded anarchic to the group of ideologists who had expected some soothing pap from the song of Solomon. And when the undaunted proletarian preacher invoked Spain to "open the gates of a new day for the toilers of Europe as she had opened the gates of the New World," some professional faces took a sickly pallor. But the hypocritical President was not sure from the enthusiasm of the students, whether praise or blame was in order, so he whispered to a colleague who openly supported Kerr for his manliness—"That was a noble performance." Afterward when he found how the majority felt the stings of a proletarian, he summoned the audacious student and admonished a rebuke, accusing him of trying to stir up class hatred.

That was nothing to the sequel. Our comrade, finding the atmosphere of the school socially inert and even the teaching staff unwilling to help in getting to the bone and marrow of social and religious history, he thought of the Unitarian College at Oxford, and received some encouragement from the Principal through a friend, Editor of The Temple Biographies, in which the volume on Mazzini shows decided revolutionary and socialist temper.

The President of Meadville School thought Kerr's ideas the very solution of his difficulties (Southworth's difficulties, as it turned out), and he made a special effort to see that Kerr was provided with the wages ($30—"thirty pieces of silver," a good orthodox betrayal amount) necessary to start him out. Kerr worked his way across the pond as a cattle helper and arrived at Oxford in the middle of December to find that Southworth, the President of Meadville, had interested himself but interested himself in an adverse way. He had cautioned the Principal of Manchester New College, Oxford, against receiving Kerr, who, he said, was intolerant, eccentric and altogether too revolutionary to succeed to a Unitarian pastorate. So Kerr, although willing and able to pass all the necessary entrance exams at Oxford—Latin, Greek, Philosophy, English, Literature, etc., was given the cold shoulder and is now facing the problem of how to return to Meadville.

Southworth knew Kerr would arrive without money at a place where he was unknown and where unemployment is the chronic condition of multitudes. He knew that Kerr trusted in his professions of friendship(!) and this is the action of a minister, professor, (save the mark!) and president of a Unitarian School of Theology. "Putrid tuition," as DeLeon has it, is bad, but "putrid morality," "putrid religion," is unspeakable. Kerr still thinks well enough of the best men in Unitarian circles to suppose that Southworth's snobbish treachery when known will be openly censured and the betrayal of confidence punished.

International.

Aberdeen, Scotland, February 2.

DISAGREES WITH SCHMUTZ.

To the Daily and Weekly People:—Apropos of the Schmutz letter and following in his tracks, will say I came to New York City from Kansas in 1888 badly tinctured with Populism. The Single Tax movement, Anti-Poverty Society, etc., were then in their fullest bloom. Henry George, Dr. McGlynn, Hugh Pentecost, et al, were busy on the rostrums of New York and Brooklyn. I heard all of them as often as I could but failed to endorse Single Tax. John Most and Emma Goldman later confused my ideas and contradicted my logic. Bellamy's "Looking Backward" was then at the zenith of popularity and Nationalist Societies sprang up in its wake all over the Union. Speaking for one of these societies I first heard Daniel DeLeon. His argument was to my liking but the man was not. I believed him a sarcastic intellectual, one who disdained manual labor. Here I first heard of Socialism (the name was seldom seen in the current literature of those times), and as the wage system was a big thorn in my flesh, I took to it immediately. DeLeon may not have been a member of the S. L. P. when I joined it but for many years I did not like him and believed he would turn out of the party in a manner similar to what Millerand has done. But he has always moved in an opposite direction and I feel sure he has been the right man in the right place. He has done all we could expect a human being to do, and so long as he stands faithfully by the working class I will stand by him, you bet. Whether there were a dozen or a hundred conspiracies makes no difference. Conspiracies will always happen in a party aiming at the death of capitalism so long as capitalists have money to lure and bribe. But, by all means, let comrade Schmutz turn his cat out of the bag.

Beginning with Wayland and the "Coming Nation" at Greensburg, Ind., I followed him through the Ruskin Colony scheme. Wayland never explained the ugly charges made against him by the co-operators. After Tennessee, I watched the advent of the "Appeal to Reason" at Kansas City and, subsequently, at Girard, Kan. There was at least one strike in his plant at Girard, and more than one employee has charged him with paying starvation wages, etc. Wayland has ignored all charges in true capitalist style. Like capitalists, Wayland plays a gum shoe role. After much hammering Wayland has dropped Populism, co-operative colonies, municipal ownership, etc., and is now preaching Socialism from his private factory at Girard; but, the Socialism is such as we might expect of a raw recruit. He needs more hammering before he has a well tempered article. If Wayland has a case against DeLeon let him make it out.

I quit the S. L. P. six years ago and am not a member now. Since then my associations have been almost entirely with the S. P. My experiences in S. P. Locals have been very similar to those reported by comrades in the correspondence page of The People. It would be hard to "distort or magnify" the harebrained schemes I have heard proposed and discussed in S. P. Locals. Two-thirds of the party are small farmers, cockroach business men, and intellectuals of this or that profession. However, I sincerely hope comrade Schmutz is more successful in getting the Louisville Local to talk matters over with the S. L. P. than I have been here with the Sawtelle Local. A week ago I suggested they allow the S. L. P. organizer now in California, to speak or to debate with them their differences. They declined point blank.—1st, Because they did not want the public to know the Socialists were divided; 2nd, Because the S. L. P. was a weak party, was bound to come into the S. P.

Next day a member of the Local picked up a copy of The People I had left upon their table and approaching me, said—"Here is a copy of DeLeon's paper. You could read it a thousand years and never know anything of Socialism." I asked him if he was a subscriber to The People. He answered "No." I asked him if he had ever been a subscriber. He answered "No." I asked him to subscribe for six months, and he answered "No." Can anyone in their right senses credit him with knowing anything about The People? If Local Louisville does not treat Comrade Schmutz as a billy goat who is trying to break their china, he will be very lucky.

Scrap Heap.

Sawtelle, Calif., Feb. 8.

RESOLUTIONS FROM I. W. W. LOCAL 554, HAMILTON, CANADA.

To the Daily and Weekly People:—In regard to an article which appeared in the Daily People of February 8th entitled "Hamilton Manifesto," I was instructed by Local 554 to forward you the below motion and resolution for publication in the Daily and Weekly People.

An article appeared in the Daily People of February 8th, entitled, "Hamilton Manifesto," and fellow worker L. M. Gordon's name appears as a member of the Manifesto Committee, and preceding his name are the intials, I. W. W., in brackets. In the opinion of Local 554, I. W. W., this would lead people to believe that fellow worker Gordon was acting for and with the sanction of Local 554, I. W. W.

Moved and seconded that fellow worker Gordon be repudiated for this action in regard to this Manifesto Committee, and he knew that Local 554 would not take any part in this manifesto or the conference to be held February 13.

The following resolution was read and adopted:

Whereas, At our last regular meeting, held January 26, 1910, a motion was introduced by fellow worker Gordon that Local 554, I. W. W., send a delegate to a conference of local "Socialists" for the purpose of launching a new organization, presumably for the purpose of Socialist propaganda, etc., etc., and

Whereas, This Local will have to deal with this matter sooner or later in some definite manner,

Resolved, That the Local take no part in this so-called Socialist conference either by sending a delegate or otherwise, and be it further

Resolved, That for the Local to identify itself officially or otherwise with organizations composed principally of men with radical bourgeois notions and Anarchist tendencies labeled up with Socialism would only be a detriment to the Industrial Union Movement both at the present time and in the future.

H. B. Simpson, Rec. Secy.

Hamilton, February 10, 1910.

ALL AROUND HILLQUITIAN.

To the Daily and Weekly People:—The morning World of February 14, 1910, has an article of some length on a "plan to lower cost of living," by Morris Hillquit. When I saw it my curiosity caused me to read it, and lo! where "did he get it" was fresh in my mind. I will give it away, for it may save some people some of their cash.

About six or seven years ago, a poor comrade of the S. P. had the plan all thought out, and carefully written down, and to be sure that the S. P. would approve of his plan to "save for the people," and to make a sure thing for himself and the other stockholders, he went and submitted his project and plans all to "Comrade Hillquit." Lo and behold! He was told that it would not do at all, and he was told that he was a——well, I won't repeat the names "Comrade Hillquit called him." Mr. Dobring told me this several times—Poor Dobring.

Now, when the S. P. is slumping by the thousands here comes Morris Hillquit with his Dobring plan all incorporated to "reduce the cost of living" to the unsuspecting outsider, and at the same time abundantly supply the coffers of the stockholders minus poor Dobring, who spent two or more years perfecting his scheme, etc., and trying to get the comrades to help him. I will venture to say he does not own a share of stock in the scheme now launched under such promising aspects to "save money" for the unsuspecting lambs. Oh, when will we be delivered!

The Same Old White Terror.

New York, February 16.

THE PONIARD'S HILT

A Tale of Bagaudersand Vagres

By EUGENE SUE

Translated from the French by DANIEL DE LEON.

This story, from the magnificent series by Sue, is a thrilling tale of the days when the Frankish conquerers of Gaul were being met by popular insurrections.

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New York Labor News Co., 28 City Hall Place, New York.

"The People" is the paper that you want, Straight and Truthful.

THUG TACTICS

Lung Bellows and Bull Bellowers—Strong Arm Arguments—Disrupters Disrupted.

By E. H. Fogerty.

Seattle, January 31.—The bullying and slugging tactics of good old corrupt ward-politics have come among us, to enliven the shifting scenes of "Hamburger Row." Stentorian voices are heard on the varying fringes of street meetings howling "Talk Socialism! Stop knocking!" While others yelp the short sharp barks of poodle-dog nincompoops,—"Pope! Pope! De Leon! Disrupters! Pinkertons! Scabs! Get off the box!" These believers in Free Speech are very free in speech, to all others, so free that no one else can talk:—not if they can halloa loud enough. Such is the logic of the foghorn.

No fire-breathing bull ever so enraged himself by pawing a red rag, as these Free Spooks, where collections are minus in the Hat, which has become a joke. The words—"Pope! Pope! Liar!" are ever on their lips, with the out-cropping

FAITH IN THE MAILED FIST

as a system of unanswerable logic. To doubt or to cross their words is to ring the curtain on a scene in one act: —"Liar!" biff, biff. "Will you," biff. The advocates of strong-arm policy wedge themselves into all meetings, hooting and attempting to get the fight they are looking for. Indeed, the fine Italian hand of a

PROVOCATEUR

seems not far away; aiming at the instigation of a small riot among factions drawn into a free fight around single combatants from both sides. The result of the riot would be suppression of street meetings. Thus, like the famous case of the noble who caught a loathsome disease that he might give it to the King in revenge, would the virus of Spokane folly extend the resultant evils abroad into other cities, whither the provocateur spreads the net of his jesuitical machinations. So palatable is folly to the fools!

ERROR REBOUNDS

upon the promoters. Such has been the fate of the disrupters that besmirched the name of I. W. W. Their own policy of stomach-politics has of its very nature disrupted them. The economic pressure having caused the supporting paper of the U. W. W. (Titus faction, expelled S. P.-ites), "The Workingman's Paper," to enter a fight for life against the encroaching "Industrial Worker" in the narrow constituency of "Hamburger Row," the "Boxers" of both expose one another Then the hat failing among the "Di-Di's," a handful of hat-pushers and word gushers strike hands with an independent free-lance Hat-Passer, whose graft is singing songs, entitled, "Hallelujah, I'm a Bum," and selling them for ten cents.

The free-lance is an accomplished street-fakir, such as easily sell the dear public, (amid amusing talk) twenty-five cent packages of nothing-in-particular. For a year he has been living on singing, "Hallelujah"; and nightly downing the "Employment Sharks" who daily "bob up serenely" for business at the old stand. He, likewise, has felt the pinching of the campaign against Hat-Passing Grafters.

BABEL REIGNS

in "Hamburger Row" between the awful music of Salvation Army bands in three factions, the terrible singing of Mission Pullers, the oratory of Negro Methodists, Mormon Prophets, young Bible-Deniers, aged Spiritualists, Swedish Melodies, and "Boxers" exploding with the venom of the U-Wow-Wows, the Di-Di's, the Anti-Di-Di's, the "Hallelujah" soloist, and the tin-whistler "Boxer." The sight of the S. L. P. trying to get a calm word into this medley with the sharp prod of logic is either pitiable or amusing, according as you hope for results or no. It is a circus with all the menagerie piping and roaring at once. For some it seems folly for a sane mind to mix in with a man's voice that is both unheard and unheeded. Others, with greater faith in mankind than the picture warrants, believe in voicing away with reason, to picture and re-picture their folly until at last they listen, they understand, and they unite for their self-preservation. "To be, or not to be." Can the revolution be saved by the triumph of reason over passion? is the great question of the approaching hour. Must another, and again a revolution be lost through blind fury? Has the evolution of man so raised

(Continued on page 6.)

LETTER-BOX

OFF-HAND ANSWERS TO CORRESPONDENTS.

NO QUESTIONS WILL BE CONSIDERED THAT COME IN ANONYMOUS LETTERS. ALL LETTERS MUST CARRY A BONA FIDE SIGNATURE AND ADDRESS.

B. C. L., INDEPENDENCE, KANS.—"The balance of trade" is the technical term used by bourgeois economists to designate the relation of imports and exports into a country. For instance: If our exports amount to $100 and our imports to $75, the "balance of trade" is said to be in our favor: if our imports are $100 and our exports $75 the "balance of trade" is said to be against us. The term arises from a purely bourgeois conception which proceeds from the theory that commerce means cheating. Fact is that, with all their attempt to overreach one another, the bourgeois exchanges value for value. The "balance of trade" ever balances.

G. B., MILWAUKEE, WIS.—Should it not be enough to discredit a man if he asserts a principle, and when his own paper declares for the principle, tries to twist out of it, by saying the article must have been written by some S. L. P. man? What's the use bothering with such a man?

O. P., PORTLAND, ORE.—The Socialist Labor Party declines to be taken off its feet by noise, and it declines to conduct itself as if it lived in the year 1910 B. C.

O. M. J., FRUITVALE, CALIF.—The "Divine Comedy" can be published without the "Side Show," which would make it much too long. It has made us all roar.

L. D., CHICAGO, ILL.—Leaving aside those of bad faith who object to the organizing of "rival Unions"—the objection is raised in good faith also. Those who do fail to realize that, if the unorganized are not Unionized, they never will be organized: the A. F. of L. will not let them in. So that to object to "rival Unions," means to allow the A. F. of L. in the peaceful enjoyment of the fruits of its treason to Labor. Moreover, the only organizer of "rival Unions" is the A. F. of L. When a body of men are pressing the employer the A. F. of L. organizes other men with the deliberate intent to take their places. Those who organize the workers whom the A. F. of L. locks out never organize them for the specific emergency of taking the places of men at work or on strike. That's the job of the A. F. of L.

J. C., NORTH TARRYTOWN, N. Y.—Auricular confession, that is, confession to the private ear of a priest, to obtain absolution, did not exist until the 5th Century. It was then made obligatory. The system of confession, in vogue before, was public and punishment or absolution was decreed by the whole congregation.

T. A. M., SALT LAKE CITY, UTAH.—For instance—Mr. Wm. E. Walling's policy. He correctly lays the finger upon the instances of political log-rolling by the British Labor party, and justly condemns the practice; at the same time he condones the identical practice, indulged by the S. P. as recently as last year in St. Louis, and, despite the identical practice, extols the S. P. as a revolutionary body. 'Tis a mistake to think one weakens his position by "hitting all around." The blow aimed at one wrong is deadened by failure to hit a similar wrong elsewhere. Tight-rope dancing won't "wash" in the Socialist Movement.

W. A. S., SYDNEY, N. S. W.—The vote of the S. P. fell off because it has become a hissing and a by-word with the workers. The S. P. echoed the economic errors of the Unions; this justified the Unions to believe their position was Socialist, and when they either set up their own independent candidates, or endorsed "friend of Labor" capitalist politicians, they justly expected the S. P. to stand by them there also. Finding the S. P. did not, they turned upon it as a political scab—and the desertion from its ranks started. The S. L. P. vote fell off for the simple reason that the tremendous advertisement given to the S. P. by the capitalist press caused the ill-informed masses to take S. P.-ism for Socialism. The disillusionment that they had with the S. P., and the disillusionment that awaits them elsewhere, clears their path towards the S. L. P.—Next question next week.

W. J., FALL RIVER, MASS.—Of course, there are good clergymen—men of probity, character and benevolence; but so have there been also good Kings.

M. B., PASADENA, CALIF.—The article is reserved for the Commune issue—March 13.

P. F. S., ROCKLAND, ME.—"Christian Socialism"? The People does not prevent its growth. What The People has done is to make clear the reason why the thing is impossible. A Roman Catholic paper, published in Ireland, the name of which we now forget, made on "Christian Socialism" the correct observation—"If Christianity is Socialism, why start Socialism?"

C. H., BROOKLYN, N. Y.—Such questions should be directed to the N. E. C. of the S. L. P.

E. K., PHILADELPHIA, PA.—Social evolution in Africa remained stunted. In Asia its course traveled mainly along patriarchal lines. This was, in a way, the case even in Japan, where feudalism became strongly marked; and where, aided by the American gunboats, the patriarcho-feudal shell was broken through, and the capitalist chick hatched. When speaking of feudalism, those countries of Europe are in mind which have been the carriers of civilization.—Next question next week.

A. B. C., DENVER, COLO.—The Liberal plurality in Parliament needs both the Laborites and Nationalists in order to secure a majority.

S. A. T., SAN JOSE, CALIF.—In fighting the high prices of necessaries the workingman who is not in the A. F. of L. has the better chance. If he is "organized" in the A. F. of L., then, ten to one, he is working under a contract with the employer That contract stipulates a certain wage; although the purchasing power of that wage may, through the depreciation of the money, have declined, "the contract must be kept sacred" and there is your A. F. of L. dupe strapped. The worker who is not "organized" in the A. F. of L. is fettered by no such contract fetters. He may at least try his luck and demand higher wages.

J. F., SPOKANE, WASH.; P. H. L., NO. ABINGTON, MASS.; P. A. C., WASHINGTON, D. C.; J. S., ROXBURY, MASS.; A. L. W., NEPONSET, MASS.; C. C. C., PLEASANTVILLE, N. Y.; J. D., NEW YORK; W. S., DAYTON, O.; S. A. J., S., NEW HAVEN, CONN.; J. S., ROXBURY, MASS.; H. H. L., NEW HAVEN, CONN.; F. P. J., INDIANAPOLIS, IND.; R. K., PATERSON, N. J.—Matter received.

Propaganda Pamphlets

The following propaganda pamphlets are all five cents a copy. We allow twenty per cent. discount on orders of a dollar or more.

What Means This Strike?
Burning Question of Trades Unionism.
Preamble of the I. W. W.
Trades Unionism in the U. S.
Debate on Unionism.
Industrial Unionism.
Reform or Revolution.
John Mitchell Exposed.
Socialism, Utopia to Science.
Socialist Unity.
The Working Class.
The Capitalist Class.
The Class Struggle.
The Socialist Republic.
Antipatriotism.
Socialism.
Marx on Mallock.
Socialism versus Anarchism.
Assassinations and Socialism.
Development of Socialism in Great Britain.
Religion of Capital.
Foundation of the Labor Movement.
Historical Materialism.
N. J. Socialist Unity Conference.
The Mark.
The Trusts.

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OFFICIAL

NATIONAL EXECUTIVE COMMITTEE—Paul Augustine, National Secretary, 28 City Hall Place, N. Y. City.

CANADIAN S. L. P., Philip Courtenay, National Secretary, 144 Duchess avenue, London, Ont.

NEW YORK LABOR NEWS CO., the Party's Literary Agency, 28 City Hall Place, N. Y. City.

NOTICE—For technical reasons no Party announcements can go in that are not in this office by Tuesday, 5 p. m.

MINNESOTA S. E. C.

The Minnesota S. E. C. met at 1038 University avenue, St. Paul, February 5, Olsen, chairman. Present: Cikanek, Carstensen, Riel, Henion, Herbert Johnson, State Secretary. Absent: Jensen.

Minutes of last meeting read and approved.

Correspondence:—From Paul Augustine, National Secretary. Filed. From E. Basky, Mankato, Minn. Filed. From Section Winona, $1.80 for due stamps, and annual report for 1909. Report filed. From Herman Richter, Secretary for L. W. W. Referred to new business. From Paul Augustine, regarding organizers. Referred to new business.

Bills amounting to $1.40 ordered paid.

State Secretary instructed to notify Herman Richter to forward new leaflets when ready. State Secretary instructed to correspond with August Gillhaus, Charles Rogers, and William H. Carroll, regarding securing their services for organization work in Minnesota.

Receipts, $3.80; expenses, $1.40; balance on hand, $15.38. Meeting adjourned.

William E. McCue,
Recording Secretary.

BOSTON LECTURE.

A lecture will be held under the auspices of Section Boston, Socialist Labor Party, on SUNDAY afternoon, February 27, at 3 o'clock, in Friendship Hall, 12 Knoeland street near Washington street, Boston. Speaker, George Nelson. Subject: "Lessons of the Swedish Strike." Questions and discussion on the industrial problem invited. Admission free.

BROOKLYN LABOR FORUM LECTURES.

Under the auspices of Section Kings County, S. L. P., a series of lectures will be held on Sunday evenings, 8 p. m., in the newly enlarged and redecorated Brooklyn Labor Forum, 762 Broadway. All interested in bettering their condition, sympathizers in the Movement, as well as Party members, are invited to attend. Admission is free, and open discussion and questions are invited after the lecture.

The program for February:

SUNDAY, February 27—"The Social Revolution." Louis C. Fraina.

All welcome.

HARLEM S. L. P. LECTURES.

The Twenty-sixth and Twenty-eighth Assembly Districts, of the Socialist Labor Party will hold a series of free lectures in Mt. Morris Hall, 1364 Fifth avenue (near 113th street). Workingmen and friends are invited to attend. The following is the program of the lectures:

FRIDAY, February 25.—W. A. Walters. Subject: "Industrial Unionism Versus Craft Unionism."

FRIDAY, March 4.—James T. Hunter. Subject: "The Trusts."

FRIDAY, March 11.—Geo. H. Wilson. Subject: "Fragmentary Versus Exact Knowledge."

PHILA. LECTURE AND SECTION MEETING.

Propaganda meetings are held in Philadelphia under the auspices of the Socialist Labor Party every Sunday at Morning Star Hall, N. E. cor. Ninth and Callowhill streets. On SUNDAY afternoon, February 27, at 2.30 o'clock, A. J. Carey will speak on "Socialism's Revolution vs. Capitalism's Reform." Everybody welcome. Free discussion.

All Section members are urged to be at the meeting Sunday, Feb. 27. Plans for the open air campaign will be discussed and cards advertising the meetings can be had for distribution. A strong campaign can be carried on now if all the Section members will get into harness. There will be some applications for membership in the S. L. P. presented at this meeting.

Organizer.

The New York Labor News Company is the literary agency of the Socialist Labor Party. It prints nothing but sound Socialist literature.

SECTION DENVER LECTURES.

A series of lectures on the Labor Movement are given under the auspices of Section Denver, Socialist Labor Party, at 926 Fifteenth street, Charles Building. Lectures in the afternoon at 2:30 sharp.

FEBRUARY 27—The Development of the Labor Movement.

MARCH 6—Business Meeting. All welcome.

MARCH 13—Trades Unionism and Industrial Unionism.

MARCH 20—The Industrial Workers of the World.

MARCH 27—The Two Socialist Parties.

APRIL 3—Business Meeting. All welcome.

APRIL 10—The Delusions of Reform.

APRIL 17—The Development of American Politics.

APRIL 24—Trades Union in Action. Free admission. Everybody invited.

ST. LOUIS LECTURE.

On SUNDAY, February 27, Section St. Louis will hold its second lecture of a series at the S. L. P. headquarters, 1717 S. Broadway, St. Louis, Mo. The meeting starts at 2:30 p. m. All members and sympathizers should attend. Admission free.

The Committee.

SECTION MILWAUKEE.

Section Milwaukee will commemorate the Paris Commune on SUNDAY, March 20th, at Bohemian Turn Hall, corner Twelfth and Wine streets. Admission 15 cents.

A feature will be the production of living picture portraying mine disasters. The committee is busy procuring good talent for this annual event

Following the tableaux there will be dancing.

The Commitee.

ST. PAUL, MINN., COMMUNE COMMEMORATION.

Grand Commemoration of the Paris Commune, arranged by Section St. Paul, Socialist Labor Party, and the Scandinavian Socialist Labor Federation, will be held at Federation Hall, 300 Wabasha street, St. Paul, on FRIDAY evening, March 18, 1910. A literary and musical program, instructive and entertaining will be presented. Bring your friends. Admission free.

SECTION SEATTLE'S OFFICERS.

Organizer, D. G. O'Hanrahan; financial secretary, H. Gwyne; recording secretary, P. Leaf; treasurer, Walter Phipps; Grievance Committee, John Johnson, W. Westlin, E. F. Fogerty; Literature Committee, S. Branch, J. Sullivan, P. Leaf; Auditing Committee, E. F. Fogerty, J. F. Shafer, V. H. Herron.

Ancient Society

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This is a great work, furnishing the ethnologic basis to the sociologic superstructure raised by Marx and Engels.

While the work needs close study most of it is easy reading. The student will read, and re-read, and find, each time, fresh facts not noticed before, and the opening of wider vistas not discovered at previous readings.

These readers who have less time at their disposal may not be able to profit by the work to its full extent, but even one reading will store their minds with valuable knowledge and broaden their horizon so as to enable them to grasp the meaning of events now going on better than they could otherwise do.

The previous editions of the work were expensive, four dollars a volume being almost prohibitive, but the work is now within the reach of all.

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ENTHUSIASTIC

Daily People Tenth Anniversary Club Getting to Work in Fine Shape.

Did you ever hear of Versailles—Versailles, Conn? Well, it is a little town, down East, and it is made famous this week by Orille La Roche, who enrolled in the Daily People Tenth Anniversary Club and at his first try lands seven dollars worth of subs; he promises more before the month is out. That should spur on some of you comrades who are everlastingly waiting for an occasion to get subs. Get out, as La Roche did, and you'll find the opportunities all about you, not waiting to be made—but waiting to be grasped.

Donald L. Munro, Portsmouth, Va., is in with $2.50 more. He has fulfilled his pledge with one sub over. He isn't going to stop at that, however. He says, "I am going to try and make it twenty if possible." He'll do it, too.

As a result of the Daily People Tenth Anniversary Propaganda Club the list of senders of two or more subs is growing. We want you to enroll.

Special notice—Should you not have the anniversary sub blanks mark your subs "Tenth Anniversary." Only the subs so marked, and those on the special blanks are credited as Tenth Anniversary subs. Send in for blanks if you have not been supplied through your Section.

A. Duresen, Cordova, Alaska	10
F. Hostettler, Steel City, Alaska	2
A. Gillhaus, San Francisco, Cal.	2
A. C. McGinty, San Francisco, Cal.	4
P. O'Hanrahan, San Francisco, Cal.	3
A. Ralph, San Francisco, Cal.	2
F. Knolek, Hartford, Conn.	4
O. La Roche, Versailles, Conn.	10
W. T. Leach, Montreal, Can.	2
J Burkhardt, Indianapolis, Ind.	2
G. H. Fryhoff, Mystic, Ia.	8
L. Platt, Attleboro, Mass.	2
C. Hawkins, New Bedford, Mass.	2
H. Stone, Detroit, Mich.	5
M. A. Goltz, Winona, Minn.	2
J. Scheidler, St. Louis, Mo.	4
W. J. Carroll, Elizabeth, N. J.	4
J. McCrorie, Elizabeth, N. J.	3
B. Reinstein, Buffalo, N. Y.	3
J. Saleneck, Brooklyn, N. Y.	3
W. H. Carroll, Depew, N. Y.	2
E. Rosenberg, New York	4
C. Vonderlieth, New York	2
H. H. Weiss, Patchogue, N. Y.	2
John Ness, Nanson, N. D.	2
F. Brown, Cleveland, O.	4
W. Christiansen, Cleveland, O.	3
W. Adamek, Pittsburg, Pa.	6
H. Mueller, Pittsburg, Pa.	2
R. Strach, San Antonio, Tex.	6
E. Schade, Newport News, Va.	2
D. L. Munro, Portsmouth, Va.	7
F. Peterson, Matlock, Wash.	3
D. G. O'Hanrahan, Seattle, Wash.	18
H. Hillman, Milwaukee, Wis.	2

Prepaid Cards sold:—Colo. Springs, Colo., $4.80; Bridgeport, Conn., $3.00; New Bedford, Mass., $2.50; New York, $2.00.

We are expecting "Franz von Sickingen" in from the bindery any day now. Don't longer delay sending your order for this book. To one who would appreciate such a work you could not give a more desirable present. The book is a valuable addition to any one's book shelf. The price is one dollar. Work is proceeding with the Sue stories and the next of the series, Joan of Arc; or, the Executioner's Knife, will soon go to press.

To give an idea of what is doing, and where, in the way of spreading Labor News publications, we list here the more important orders of the week.

Denver, Colo.	$ 3.00
Vancouver, B. C.	1.50
Edinburgh, Scotland	23.61
Mystic, Ia.	2.45
Malden, Mass.	1.65
Plymouth, Mass.	1.75
Boston, Mass.	3.30
Jamaica Plain, Mass.	3.20
Bridgeport, Conn.	1.00
Dover, N. H.	1.00
Attleboro, Mass.	1.20
Kansas City, Mo.	29.70
St. Louis, Mo.	7.39
Ishpeming, Mich.	1.30
Palisade, Neb.	1.15
Brooklyn, N. Y.	3.90
New York	14.65
Syracuse, N. Y.	4.00
Youngstown, O.	1.00
Altoona, Pa.	2.00
Philadelphia, Pa.	1.12
Memphis, Tenn.	3.50
Houston, Tex.	1.75
Roslyn, Wash.	1.75

Push the Propaganda. It is the best way in which to celebrate the Daily People's Tenth Anniversary.

OPERATING FUND.

Our Pacific Coast friends gave this fund a good boost this week, and the grand total has now passed the six thousand mark. This fund takes the place of the former method of raising loans, which kept us in perpetual trouble, borrowing from Peter to pay to Paul. The contributions to the Operating Fund, which are voluntary, have not proved burdensome to anyone, and the plan has solved troubles at this end. Whenever you have a little money to spare remember the Operating Fund.

A. Duresen, Cordova, Alaska	5.00
A. Weinberg, San Bernardino, Cal.	1.00
B. Kyler, San Francisco, Cal.	1.00
J. Martin, Stivinson, Cal.	1.00
G. Willrich, Denver, Colo.	5.00
J. Nagel, Brooklyn, N. Y.	2.50
H. Eisenach, Schenect'dy, NY	6.00
W. Adamek, E. Pittsburg, Pa.	25
C. Heine, Philadelphia, Pa.	1.00
A. Mullen, Philadelphia, Pa.	1.00
W. Fennen, Philadelphia, Pa.	1.00
D. J. Glabtcheff, Phila., Pa.	.50
M. Schoenfeldt, Phila., Pa.	.50
S. Rohrbach, Reading, Pa.	2.00
Section Seattle, Wash., and Scandinavian Club, one-half proceeds entertainment	41.55
C. F. Nelson, Seattle, Wash.	.50
D. Potter, Seattle, Wash.	1.00
Jas. Brown, Seattle, Wash.	1.00
D. G. O'Hanrahan, Seattle, Wash.	.50
W. O'Keefe, Seattle, Wash.	.50
Previously acknowledged	5,968.72
Grand total	$6,034.32

[Note—In the last report, L. Curry, No. Andover, Mass., was credited with $1.50 while it should have read $1.00. The total, however, was correct.]

THUG TACTICS.

(Continued from page 5.)

him above the brute, that in time of stress the mind can control the body? That is the test!

If the intellect can subjugate the animal in man, he will be prepared to enter into an epoch on a higher plane of intellectual existence and march onward through succeeding epochs of improvement towards that perfection, which is harmony with Nature, to which evolution brings him ever nearer, yet never to reach the infinite limit, which by mathematics is equal. If the animal conquer the intellect in the coming strife, then man has not evolved high enough to deserve the advance from the bosom of Nature. Wherefore, he must, through epochs of travail reclimb the ground which chaotic failure in mighty stress will lose for him. We are reaching a turn of a major vibration. Can we mount the turn of the spiral of evolution now speeding upon us? This is our terrible responsibility to teach, to enlighten, to educate, to form grounded nuclei about which the human swirl of the coming tornado may land its helpless victims in bounds of reason, among strong arms to, in united strength, achieve control. So may an unflinching nucleus draw the firm minority needed to save the revolution.

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CANADIANS TAKE NOTICE!

All Canadian readers of the Daily and Weekly People are urgently requested to correspond with the National Secretary of the Socialist Labor Party of Canada, Philip Courtenay, 144 Duchess avenue, London, Ont., with the object in view of spreading correct propaganda literature of our Party, and organizing active working sections in your locality. Wake up! Organize! Educate! if you want Socialism

DOLLARS VIA MISSIONS

CONVERSION OF AFRICAN NATIVES YIELDS RICH RETURNS.

English Missionary Worker Tells Laymen's Convention in Memphis, Tenn., of the Princely Profits His Work of Spreading the Gospel Is Bringing Unto Him.

Memphis, Tenn., February 15.—The chief interest, which the grand assemblage of laymen meeting here in the Second Presbyterian Church, has provided is a narrative which was told by Willis R. Hotchkiss, an English missionary in the wilds of Africa. But hait! The regions where Hotchkiss has carried the Bible were "wilds" once; now the neighborhood has been "converted" into a "grossly materialistic," profits-producing country by the meek and lowly follower of the Nazarene, himself enjoying no little of the material bounties.

Fourteen years ago Hotchkiss walked, waded and swam his way from the east coast of Africa to Lake Victoria Nyanza, to establish the Lumbwa Industrial Mission of British East Africa. To-day a railroad penetrates the same route to the lake. When Hotchkiss first went there he came near starving to death because the natives would not give him food, but he says the Lord sent the ravens to feed him in the person of an old Negro woman who slyly dropped cassava roots at his door.

Yearly "Reward" of $10,000.

To-day Hotchkiss has a plantation of 1,000 acres under cultivation, and has come back to the old world to buy harvesting machinery for his wheat fields and an electric light plant and other modern machinery and accessories to civilization. He makes thirty bushels of wheat to the acre and sells it for $2 a bushel. He says in a short while he will be clearing $10,000 a year on his plantation.

Hotchkiss made no secret of the fact that his mission is an industrial station, and that he is teaching the natives to work. According to him, they have the "hookworm" worse than any folks on the globe.

However, all this is being changed. The Negro is humbly bowing his neck to the yoke of the gospels.

When this missionary was relating his story the immense congregation was thrilled to their marrow especially when he told of a young prince kneeling and praying for his enemy, a white man, who had cruelly beaten and humiliated him. This African, with his two thousand warriors, but one year out of "savagery," could and would have annihilated his enemy but for his "conversion" to gospels and work. The missionary himself was in doubt about the outcome of the matter unti that solemn night of prayer service was held.

Matter of Dollars and Cents.

It is an oft-repeated statement of politicians—not statesmen—that trade follows the flag. This, from the stories of this missionary and others, is only half true. The flag follows the missionary. In all ages he has been the pioneer, who has gone forth and blazed the way ostensibly for to "redeem" the aborigine, but in reality to redeem the riches of the virgin soil. His country has sent the flag to follow after him, and soon followed the caravan and the rail and the steam car.

One of the speakers at an early meeting, Dr. Samuel B. Capen, told this story which further confirms the fact of the enterprising and wealth seeking nature of these "missions."

Jim Hill, the great railroad captain, called his lieutenants and others to the council board to discuss the Oriental trade, and propounded to them the question: How much goods would be sent there if every man, woman and child were clothed. Hill had figured it out. He told them that where there was no missionary there was no trade, and he gave them the figures to prove how the trade of the world had grown, stage by stage, with the accomplishments of the missionaries. It was purely a business proposition with him, and meant so much in dollars and cents to his railroads for the "heathen" East to become Christianized.

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Section Cleveland, Ohio, S. L. P., meets first and third Sunday of the month at 3 p. m., at Headquarters, 1360 Ontario street, near St. Clair avenue.

Section Allentown, Pa., S. L. P., meets every first Saturday in the month at 8 p. m. Headquarters, 815 Hamilton street.

Section Hartford, Conn., meets every second Wednesday in the month at 8 p. m., at Headquarters, 34 Elm street.

Section Providence, R. I., 81 Dyer street, room 8. Regular meetings second and fourth Tuesdays of each month.

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Chicago, Illinois—The 14th Ward Branch, Socialist Labor Party meets every first and third Friday, 8 p. m., at Friedman's Hall, Grand and Western avenues. Workingmen and women invited.

Headquarters Section Seattle, Sullivan Building, 712 First avenue, Room 207. P. O. Box 1854. Propaganda meetings every Sunday, 8 p. m., Maccabee Hall, corner 4th and Pine streets.

All communications intended for the Minnesota S. E. C. should be addressed to Herbert Johnson, 475 Como avenue, St. Paul, Minn.

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